Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY

HERALD

AT HOME AND ABROAD

MAY 1935

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Foreword

Our May cover presents a Wyoming scene. We chose it in memory of Frank Moore. He loved Wyoming—all parts of it, all its people. Snake River reminds us of him—free-flowing, untamable, even torrential at times. The tree leaning across the picture, soon to fall, symbolizes his physical strength undermined by the flood tides of his emotional life.

Claton S. Rice is Superintendent of the Washington Conference. Ernest G. Guthrie is general director of the Chicago Congregational Union. Eric H. Thomsen is a Congregational minister now employed by the Tennessee Valley Authority to look after the religious interests of the workers at Norris Dam. Philip Dutton is engaged in evangelistic work in Taiku, China. John Banninga, now on furlough, is principal of the Union Theological Seminary, Pasumalai, India. Archibald Black is pastor of First Church, Montclair, New Jersey, and, as might be inferred, a Scot. Hugh Hubbard, evangelistic worker in Paotingfu, China, was recently loaned for three months to the work in Kiangsi which Clara Shepherd, who is Mrs. George Shepherd and an M.D., writes about. There will be an article by Mr. Shepherd in June. Merle Steven (Mrs. J. D. R.) is President of the World Fellowship Council of Wisconsin Women. Mrs. Sellars is a Corporate Member of the American Board. Lewis T. Reed is General Secretary of our Ministerial Boards.

Editorial Staff

Enoch F. Bell, *Editor*
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Grace H. Knapp, *Editorial Assistant*

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Pacific School of Religion Berkeley, Calif.

In Memoriam

Frank Lincoln Moore

Born July, 1866 Died March 28, 1935

Pastor 1897-1913

Home Missionary Superintendent 1913-1918

Secretary of Missions, Home Missionary Society 1918-1926

Secretary Western Division, Church Extension Boards 1926-1935

In the West, Secretary Moore was counsellor and friend to the Superintendents and pastors with whom he worked. In the East, he was an eloquent interpreter of all things Western.

Few men have been blessed with a larger or more varied acquaintance built up during twenty-two years of tireless travel in the interests of Home Missions and of the Church of Christ.

Limitless in his capacity for friendship, strong in his passion for freedom and democracy, stern in his love for justice, and abounding in optimism and faith, our brother built well in the era he represented.

Many Journeys

The Life Story of Frank Lincoln Moore

FRANK MOORE entered into the two strongest loyalties of his life—the West and Congregationalism—by deliberate choice. He was born amidst the academic seclusion of Olivet, Michigan. His ancestors were confirmed and incorrigible Congregationalists, but when the church of our faith and order which they were attending burned down and was not replaced, Frank Moore and his parents had the good sense to unite with the local Presbyterian Church.

Yet Frank Moore could thank the Presbyterians for setting what proved to be the keynote of his life. Following his studies at the University of Michigan he was sent by them to Wyoming as a Sunday-school missionary. With all the energy of youth he wandered from ranch to ranch organizing Sunday Schools and ministering to the religious needs of the frontier. The state was young, and the West still "wild and woolly." Anything could happen, and often did. Young Moore relished the adventure of it. Many of his happiest moments were spent reliving those days. Wyoming was his spiritual homeland.

Returning East he reverted to his ancestral church and graduated from Chicago Seminary in 1897. Then followed three mid-Western pastorates: the Oak Park Church of Minneapolis, 1897-9; Edgerton, Wisconsin, 1899-1902; New Richmond, Wisconsin, 1902-5.

In 1905 Frank Lincoln Moore went back to Wyoming for an eight-year pastorate in the historic First Church of Cheyenne, where he numbered among his predecessors such illustrious leaders as J. D. Davis of Japan, Josiah Strong, and Frank Newhall White. Again he reveled in the life of the West.

A traveling life which continued down to the time of his death began in 1913 when he became superintendent for Colorado and Utah under the Congregational Home Missionary Society. Five years later he was called to New York City to serve as secretary of missions for the entire country. With the reorganization of the work in 1926 he was given immediate responsibility for the Western Division, with his headquarters first in Denver and later in Chicago.

He knew and loved the old frontier, but he also had much to do with the transition from the pioneer era of church expansion to the present day of intensive development. His service to home missions covered innumerable startling changes. He once described it in his own inimitable way, "The automobile stole up on the churches so quietly they hardly noticed its arrival."

During the last twenty-two years he traveled tirelessly up and down the land in the interests of home missions. In the East he was an eloquent interpreter of all things Western. In the West he was counsellor and friend to the superintendents and pastors with whom he worked. He knew and loved the old frontier, but he also had much to do with the transition from the pioneer era of church expansion to the present day of intensive development. He represented an epoch in thought and life, and because he personified the spirit of that epoch he will live in the history of our Fellowship.

Frank Lincoln Moore's last journey was characteristic of the man. Although at the time he was suffering from a severe cold and in no condition to travel, he came to New York on November 21 to attend the meeting of the Administrative Committee of the Church Extension Boards. Returning to Chicago he was confined to his home continuously until his death in the Presbyterian Hospital on March 28, just three days before his retirement because of the age limitations imposed by the Home Boards.

Some of us had hoped that he might use his approaching leisure to put his memories of the frontier on paper. But retirement would have been irksome to such a restless spirit as his. We would rather think of him as a part of the frontier which he loved.

Probably there is no man among us who will be missed in more different places than Dr. Frank Lincoln Moore.

The GREATHEART of the West

By Claton S. Rice

AMONG the many engaging qualities and capacities possessed by Frank Moore, four were preëminent.

I should list first his almost limitless capacity for friendship. He drew men to him and held them. He gave himself and all that he had to them and to the cause in which he believed, and he expected nothing in return save loyalty.

Second, a passion for freedom in its truest sense, and for democracy in personal relationships, in church, and in state, was his. His constant insistence upon the right and duty of self-determination within reasonable limits for each individual and organization was a part of his very being. It sprang naturally from his exceptional heritage but had been accentuated by his environment.

Third, was his stern love for right, as he saw the right, and his uncompromising hatred of wrong, especially of injustice to the weak. Tolerance was his, but his chief characteristic was that positive love for righteousness and hatred of injustice—which a wavering world needs today above all else.

Fourth, was his unbounding optimism and faith in humanity, which he was able to impart to others, to an unusual degree.

No man who has traveled the mountains or the plains with Frank Lincoln Moore; no one who has watched the flickering shadows of the dying campfire; who has happy memories of frying bacon, the aroma of coffee deliciously fresh, and the pungent smell of burning sagebrush—no soul, I say, however feebly kindred, who has shared intimate confidences with him in such an environment, can fail to remember the greatness and the nobility of the man.

He was the personification of the youth and hopefulness of the America of the immediate past—the Greatheart of the West. I shall always see him, head up, eyes flashing, step elastic, mind alert, facing the gale which blows fresh across the well loved plains from out of the north. And the freedom which was his he tried to share with each one of us in this, our great, free fellowship.

Frank Moore, to us, will always be alive. His great friendship, his passion for freedom, his love for the right, his faith in humanity, are bound to become increasingly a part of us who know him so, and who believe that he lives on. It is impossible to think of Frank Moore as dead; we think of him as one who has stepped out of one sphere of action into a greater one.

Keystone

Wyoming scenes dear to Frank Lincoln Moore. No wonder he became the "Greatheart of the West"

The Modern Missions Movement

By Ernest Graham Guthrie

THAT it is a genuine movement not external to but within the Christian Church, its adherents, a large and influential company at home and in the world field, make increasingly evident. The character of its National Committee, one hundred and fifty-seven distinguished and representative leaders, is outward evidence of a constituency running far beyond the communions that have so far been in official coöperation with the movement. And behind this constituency is a world-wide company whose letters bear spontaneous testimony to a desire to be enlisted in the aims and purposes of the Movement.

STAGES OF THE MOVEMENT

First, preparation and delivery of the Report, *Re-Thinking Missions* and its seven supplementary volumes, with reactions, both at home and abroad, that have run the full gamut from pronounced hostility and opposition to cordial acceptance of and coöperation with the principal recommendations and even the basic philosophy —not theology, for there is no one theology in it—of the Report. The misunderstanding that the Report and the Movement which has sprung from it are identified with theological "Modernism" or an "effete liberalism" must be removed.

Second, the formation of a National Committee to present the Report to the churches; which was done quietly but effectively in the colleges and in more than fifty cities.

Third, the "stage of application", the reorganization of the national and executive committees on the basis of the enlarged statement of purpose: "to foster the further consideration of the possible world-service of Christianity . . . ; to serve as a medium of information; and to coöperate with any Board, Church, or other agency which is making effective the principles and recommendations of the Report and of the Regional Reports . . . ." A very strong educational committee has been set up to reach the churches with our aims. It is at this stage that the Movement begins to broaden its aims and becomes a promoter of its reforms and objectives.

THE AIMS OF THE MOVEMENT

First, the intelligent, cordial and convinced support of the world service of Christianity; for the Commissioners and their successors are as devoted to this world service as any of the groups that are on the field.

Second, a critical and evaluating process based on certain standards and ideals deduced from the best work of the Church at home and abroad. It ought to be made clear that the uncertainty as to the necessity and value of this world service can be overcome only by some such free yet responsible evaluating agency, and the establishment of such a constructively evaluating agency before the Movement ceases to be would be an achievement of the first order.

Third, promotion, but of a type of work that answers the tests of the critical and evaluating process just referred to. A single specimen of this is contained in Bulletin No. 1, which lists, analyzes, and commends some thirty-nine enterprises which were referred to us by the Foreign Mission Boards and other agencies of the Church. Here is free, emphatic and powerful promotion and advertising of some of the best that the world service of Christianity has to offer.

It would be interesting to note at this point how little attention is paid, in typical forums on promotion, to the *bases of skepticism* concerning the present world enterprise of Christianity, at which the Movement seeks to strike, and how little those Boards that are preoccupied with placating their "fundamental" wings in the Church are aware of the menace to the essential world

service from the increasing restlessness of the "left wings" in every communion, among whom are some who are as "conservative" in their religious faith as were some of the original Commissioners of the Inquiry.

THE PROCEDURES OF THE MOVEMENT

At present it has to meet squarely the criticism of the "presumption" of any self-constituted body daring to essay the business of evaluation without official authority. No part of the Christian Church has a vested interest in the world service of Christianity, not even the organized bodies that conduct it; therefore it is, to say the least, unwise to use terms which imply that the spontaneous character of this movement makes it in any way questionable, since it is a movement within what we have been led to believe is a Spirit-led body, not given to confine all grace to official channels.

It will have to create confidence in the necessity for such an evaluating process and in its capacity to create it through an agency that will include consultants in the world field. At a recent meeting of the officers of the Movement and officers of the various Boards, the latter were asked not to spare the Movement on this point as it was about to strengthen its research service. It was pointed out that the Protestant Church in Chicago has spent seven years in the full glare of such a critical agency.

Finally, we have to demonstrate concretely that we can be of great service to the world service of Christianity both at home and abroad. To this end we are seeking, and securing in increasing measure, the coöperation of the Boards in the following plan on which we are working until the Movement articulates itself more fully at the annual meeting of the National Committee at Rochester in May:

First, we have invited the Boards to refer to us those phases of their world service that we can support and promote. With the issue of the first bulletin listing these enterprises, we have been met by a strong insistence from abroad and on the home field that the Boards that have not yet coöperated in this way should do so. The enterprises listed are not simply to be educational or philanthropic. The Movement is as interested in endorsing the basic ministry of evangelism, and the opportunity given to make this clear and emphatic to the Church at large is the greatest contribution to the evangelical cause a Board can make now.

Second, we have reserved the right to examine these enterprises through the Research Committee, which has on it Dean Weigle, now in China, as chairman. Others are: the editor of the supplementary volumes of the Inquiry; the Professor of Missions in the University of Chicago; Professor Loram of Yale, who has just left for Africa; Albert Scott of the original Commission; Professor Holt, who did considerable investigation in India; and the Secretary of the World Council of the Y.M.C.A. But the Executive Committee does not rubber-stamp the resulting judgments, as the prolonged grilling of the Research Committee's Report that preceded the first Bulletin amply testifies.

Third, we offer these results to the churches one batch at a time. We receive no contributions ourselves. They must go to the sponsoring Board or agency indicated. By this means we intend to test the capacity for sacrificial giving of the progressive wing. (Our own Research Budget is assured, and we have such substantial gifts to our general budget that we have no anxiety about it.)

It remains for the churches to act on these recommendations. One such, with $100,000 to spend, is now scanning Bulletin No. 1. We hope it will make its selections from the offerings of its own Board, but it is not bound to. Some churches are beginning to ask for an appraisal of their present foreign projects.

That's all. The Movement has no whip in its hand, as some say. It does not seek to canonize the book which was its immediate charter; to tie it too closely to the famous Report would be to limit its largest service.

It seeks, not to change the eternal motive that leads the Church of Christ into His service for the redemption of the world, but to deepen the convictions upon which it will forever rest and to make it more adequate to both the permanent and the changing needs of the world.

And as long as the Movement keeps to this basic task, exerting legitimate influence without coercion, it is not only within its rights, but is performing its true function in the economy of Christ's service. This the wisdom, the generous love of the Church, will ultimately recognize.

The Sheep Herder, His Wagon, Horse, and Dog

Homes on Wheels

Two incidents from the Student Summer Service of the Sunday School Extension Society which can be used in preparation for the Children's Day offering which goes to its support

With the Western Sheep Herders

HIS wagon is the sheep herder's home for months at a time. Under its canvas top he has his bunk, his cook stove, and the table from which he eats his meals. Beneath the wagon are boxes in which he keeps his fuel and food.

For company the sheep herder has his horse and one or more dogs. The horse has a twofold task. It pulls the wagon from place to place as the sheep move about in search of grass, and it serves as a mount for the herder as he rides around watching his flock.

Most of the actual herding is done by the dogs. They drive the sheep in response to the signals given by the herder. When he holds his arms in a circle the dogs round up the sheep; when he holds them straight up in the air they stop.

Although the herder oftentimes seems to have little to do, his hours are long and his responsibilities inescapable. Whenever the sheep are awake he keeps watch over them, while he must be on the alert for danger even when they sleep. And sheep keep rather peculiar hours. They get up around three o'clock in the morning, but "bed down" for a nap around noon and do not bestir themselves until around three. Usually the herder steals a little sleep at the same time. Then they keep wandering and eating until around six, when they retire for the night.

Besides keeping an eye on the sheep to see that none stray off, the herder must be on the

The Farm Demonstration Agent (right) Has a Cup of Coffee with the Sheep Herder

lookout for coyotes, jack rabbits, and storms. He and his charges remain on the range even during the snows of winter. His busiest time is during the lambing season, when additional herders are employed.

The only regular contact with other human beings which the herder enjoys is when his supplies are sent to him every week or ten days. He becomes an expert at living with himself. Some herders educate themselves through reading.

Ordinarily a sheep herder gets to town only three or four times a year. As a group of men they have the reputation of being very reliable when out with their sheep but of becoming utterly irresponsible as soon as they are relieved of this trust.

Obviously such men can rarely attend church. If they are to have any religious privileges the church must go to them. And that is exactly what some of the men who have been sent out in Student Summer Service by the Sunday School Extension Society have done. A couple of years ago the student who was stationed at Alzada, Montana, in the heart of the sheep country, took his young people out to a sheep herder's wagon and held an evening service with him. The student who was sent to Alzada last summer, John K. Strong, became so interested in the people that he remained through the winter as pastor. He not only knows the sheep herders for miles around, but he has slept in their wagons.

In the Woods of North Carolina

EDWARD'S father works in a talc mine in North Carolina. His business is to take out of the earth the powder with which the women improve their looks. Edward's home is a truck which his father drove into the woods and then fixed up as a house. Should the mine close they could easily pack up and move on to some other place.

But even a large truck makes a small home. All of the washing and much of the cooking overflows into the yard. Except when it rains or during the cold weeks which come with every winter, Edward spends most of his spare time outdoors.

In North Carolina the schools run for eight months, which means that each summer Edward has a vacation of nearly four months. For a time it is fun to play in the woods, but after a little while he has a hard time finding anything to do.

Soon after Edward and his family moved into the woods he began hearing about the "Bible school" to which the children of the neighborhood look forward each summer. Then it is that two college girls sent out by the Sunday School Extension Society conduct a vacation school each morning and afternoon for a week in the church near where Edward lives.

Part of the fun of Bible School is taking care of the "teachers." Instead of living in one home they go around from house to house as they are invited sleeping here and eating there. That way the boys and girls and their parents get to really know these young ladies. Edward was

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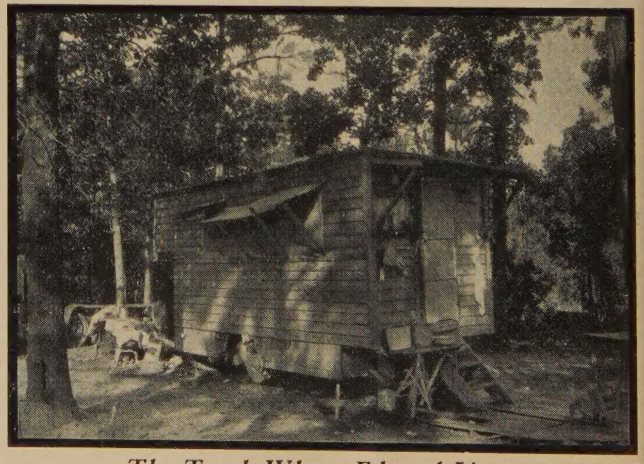


The Truck Where Edward Lives

Building for God on Barren Creek

The Director of the Norris Religious Fellowship at Norris Dam, Tennessee, tells of an adventure in family rehabilitation

By Eric H. Thomsen

HAVE you got time to go ten miles to see a squatter's family?" asked my friend.

"I can go if it is sufficiently important. What's up?"

"There is a squatter's family in an abandoned log cabin up the road; man, wife, and five children. A month ago the woman had triplets. Yesterday one of the triplets died of exposure. Let's go and see what we can do."

If you could imagine a cabin built in the days of Daniel Boone, since practically forgotten, till occupied two years ago by these squatters, it would probably look exactly like this one.

The fireplace still functions, and even in cold weather the temperature can be made not too uncomfortable, but the typical Appalachian drizzling winter rains cannot be kept from coming through from above.

The father, simple and sixtyish, has suffered from pellagra for some half-dozen years, but works at a sawmill when he can get the chance. Some say he is lazy and not much good. One hesitates to accept that verdict. How much initiative and responsibility should we show, given malnutrition and the complete absence of the most elementary amenities of life?

The family was on relief when we first knew them—two dollars a week, since cut off because of the new ruling that shifts direct relief cases from Federal to local relief—and the local relief not forthcoming.

The wife, thirty-eight years of age, is typical of the fine women to be found in so many mountain homes.

"What of the woman?" I asked those who most condemned the man.

"She's fine. First rate!"

"And what of the children?"

"Why, the children are right smart and bright."

Surely the woman and children deserve a chance!

"What can we do?" asked my friend.

We can do what well-meaning people usually do in a case like this: give them a handout once a week—which only tends to slow starvation. Or one can do the fraternal Christian thing: take them out of their setting and try to rehabilitate them elsewhere.

THE FAMILY'S BACKGROUND

A number of other squatters live in the vicinity. When any change in the ownership of the land takes place they are routed out as easily and informally as rabbits. Having been born and raised within the reservoir area they are reluctant to locate elsewhere.

They have come out of a general social level in which an annual cash income of a hundred dollars places a family among the more privileged, and a three-room house would seem a large one. A much lower standard of life prevails than would be permitted or tolerated in almost any other section of the country. The conditions under which life is maintained are incredibly primitive. Nearly half of the tenant families have no toilet facilities of any kind, not even outside ones. Baths are taken only in creeks or rivers—if at all.

Of 939 tenant families interviewed only 95 afforded membership in fraternal or other organizations; only four of this group were members of the United Mine Workers Union, here where coal mining is a general industry. Which lends support to the characteristic comment of a visiting Hungarian miner: "Trouble with labor—no stick."

One-fourth either had no schooling or never went beyond the third grade; two-thirds never went beyond the sixth grade. Not one of them is foreign-born, and only six per cent were born

outside of Tennessee. The average income from farm products in 1933 was $62.21 per family. They are living without adequate consumption of meat, poultry, and dairy products. Women and children seem to do most of the work.

WHAT WE DID FOR OUR ADOPTED FAMILY

If such conditions prevail among the tenant families how much more primitive are the conditions that govern the lives of squatters, and how can we in the name of God minister effectively to such a family?

We agree that the children deserve a chance, and anything we do should aim to make a considerable difference in their lives for, say, the next ten years. We also agree that we must not suddenly lift this family so far above the standards of their past that they cannot possibly maintain themselves, yet we must noticeably raise their standards of housing, privacy, balanced diet, adequate clothing, personal hygiene, and sanitation.

We found and bought a lot of about two acres of fairly decent soil, with a cistern, a chimney, and one of those lovely scenic views you have to travel to the Smokies to see.

How to build the house? We modified the plan of a type "K" house as built in the town of Norris by the TVA. Nearly two hundred dollars worth of lumber was given us for the framework, and interested carpenters offered to build the house in their spare time. That would take too long. By the time we had dug for the foundation and built it of cinder blocks the carpenters had had another union meeting and had voted to pay the full cost of the carpentry provided the work might be done by unemployed members of their union at full union wages.

"How much money may we spend?"

"You will probably get between $400 and $500."

"Fine! Now that sounds like the real thing. Let's go!"

So the Carpenters' Union sent four carpenters who spent twelve working days on the job. Around the old chimney we built four good-sized rooms. Some of the neighbors thought it "sure would be an awful hot house for any one to live in here," not only because the stone foundation would keep the winds from sweeping up under the house, but also because walls and ceilings were carefully insulated. Two of the carpenters knew better and told skeptical visitors that was not the way insulation worked.

But when we came to shingling the house with sturdy, hand-cut oak and chestnut shingles—most of which had been carried out in the back of the parson's Ford coach—the parson learned things about house-building which he had never known before.

"Now, preacher, we'll have to be sure to have all them shingles out tomorrow," said the foreman one day.

"Why absolutely tomorrow?" asked the parson naïvely.

"Because we started shingling by the dark of the moon, and we'll have to finish by the dark of the moon or you'll see all them shingles stand on end."

[*Concluded on* page 212]

The Cabin Built for the Adopted Family. Beyond, a View Characteristic of the Smokies

Broadening Rural Evangelism

By Philip Drew Dutton

THANKS to the aid of scientific agriculture, rural evangelists are increasingly in a position to preach a more perfect Way of Life to the farmers of China. The Gospel proclaimed by the modern country evangelist concerns both body and soul.

Although distinctly scientific in its outlook on many of the problems of village life, it involves no distortion of the Gospel of Christ. Rather, it is the Gospel of the Abundant Life, which our Master himself preached, but which his followers have at times needlessly circumscribed, in the interests of piety and orthodoxy.

Undernourished and scantily clad farmers have a right to be as vitally concerned with the problems of this life as with the joys of Eternity. In fact, there can be little of Heaven in a man's heart while he hears his hungry children crying in vain for food. It must, of course, be admitted that economic prosperity does not of necessity bring a rich spiritual life in its train. But it is equally true that an abundant intellectual and spiritual life seldom springs from a starved body. The modern evangelist, while clearly recognizing the supremacy of the spiritual, rejoices therefore in a growing ability to minister to the varied needs of rural China.

The challenge is most imperative in areas devastated by banditry and Communism. These twin terrors have arisen because the authorities have been too much concerned with their own interests to consider in a practical way the needs of the common people.

But now the government is increasingly alive to the situation, realizing that simply to suppress banditry and Communism, without also attacking the problem of the livelihood of the people, is a hopeless task. It was doubtless this conviction which led Madame Chiang Kai Shek to request the National Christian Council to undertake rural reconstruction in the areas of Kiangsi already freed from Communist control.

The recently organized Christian Rural Service Union of Kiangsi faces a task that might well stagger the most stout-hearted. The Church alone can hardly shoulder such a gigantic burden; but it can perhaps develop a method and point the way to a solution of the problem.

Under the leadership and inspiration of Chang Fu Liang, of the National Christian Council, Rural Service Unions have already been organized in the provinces of Hopei, Shantung, Shansi, Fukien, and Kiangsi. All are feeling their way step by step, driven forward by a consciousness of the pressing needs of China's rural millions.

The Shansi Rural Service Union, organized late in 1933, brings together representatives of the English Baptist Mission, the Church of the Brethren Mission, the American Board Mission, the Taiyuan Y.M.C.A., the Independent Church of Taiyuan, and the Oberlin Shansi Memorial Schools.

Through mutual assistance, and through a constant interchange of plans and ideas, it is hoped that each constituent organization will develop a larger and more fruitful program of rural service in the name of Christ.

The first practical undertaking of the Shansi organization was the holding of a week's Training Class in Rural Coöperatives, led by two experienced men from the China International Famine Relief Commission. Seventy people attended; fifteen from the various missions, and the balance from the Provincial Bureau of Re-

Terraced Farms in Shansi

A Local Sheep (left) and a Rambouillet

construction, which was keen to take advantage of this opportunity to train its own staff. In the course of time, many Rural Credit Societies and other types of Coöperatives will perhaps be organized as a result of this training class.

More recently, the Agricultural Committee of the Taiku Station, working in coöperation with the Agricultural Department of the Oberlin Shansi Memorial Schools, held a two-day training class for evangelistic workers from the whole Taiku field. The Agricultural Department most generously placed all its resources, including its entire teaching staff, at our disposal.

Subjects discussed included: Rambouillet sheep, Leghorn chickens, seed-selection, treatment of grain smuts and fruit pests, deep plowing, methods of cultivation, etc. Interest was keen, as the evangelists tried to discover how they could best carry the gospel of improved agriculture to the farmers of Shansi.

That they will spread the good news, there seems little doubt. The day after the class closed, I accompanied two evangelists to a mountain village, twenty miles from Taiku. At the close of the preaching services, they invited people to stay a while and learn of new possibilities in the farming line.

As a result, several men are planning to experiment with a cross between local sheep and the Rambouillet. The latter produces some ten *catties* of the finest wool, selling for fifty cents per *catty*, as compared with not more than two *catties* of short, coarse wool, worth twenty cents per *catty*, in the case of local sheep. Cross-breeds of the third and fourth generations produce wool selling for practically the same price as that of pure-bloods. The farmer's limited cash income can thus be slightly increased.

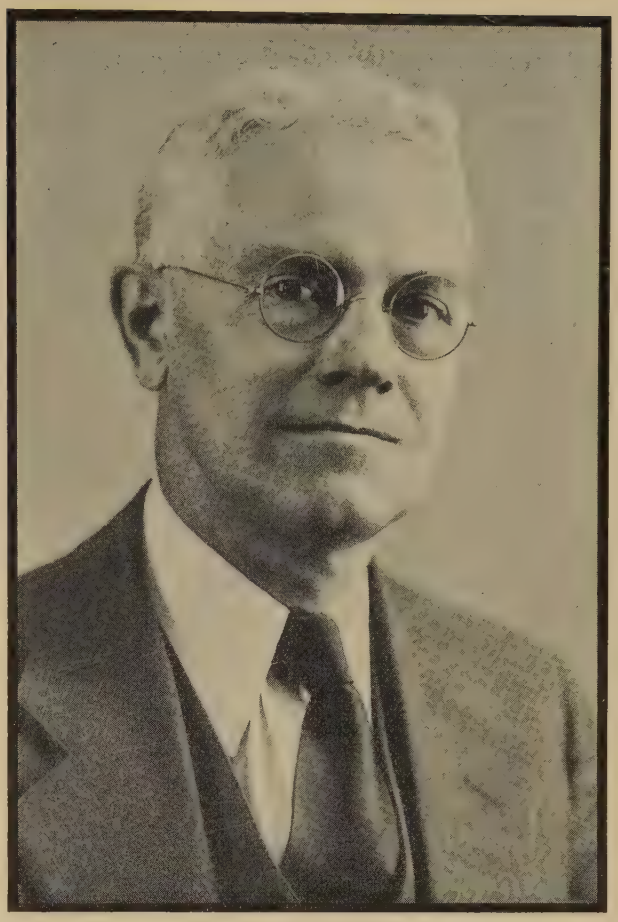
In the same village, one sees Chinese chickens and imported White Leghorns scratching for a living on terms of equality. But, when it comes to laying eggs, two local hens are hard pressed to keep up with one Leghorn! The farmers were therefore urged to sell off all native fowls in the village and to go in for the raising of Leghorns.

So the news gradually finds its way to the country, and the economic situation in the villages improves step by step. In no way does this interfere with the preaching of the Gospel. Instead, Christ thereby gains an entrance to some homes which might otherwise have barred the door against Him.

Ballou

A Mountain Village in Shansi. Many of the Homes Are Cut in the Rock Like Caves

Tougaloo's New President



President-Elect Cross

JUDSON L. CROSS, who for eight years has been the New England regional secretary of the American Missionary Association and the Commission on Missions, will become president of Tougaloo College on June 1. In order to complete the arrangements for the New England regional meeting to be held in Providence, October 19–21, Mr. Cross will keep his home in Boston until early in the fall, but by November 1 he and Mrs. Cross expect to be established in Tougaloo, Mississippi, and it is anticipated that his formal inauguration will take place shortly after that date.

To turn from the promotion of missionary interest to the direction of a missionary college is a perfectly natural transition for Judson Cross. His interest has always centered in the achievements of missions rather than in their mechanics. Through the years he has cherished his connection with the American Missionary Association and has grasped every opportunity to familiarize himself with its activities. He now welcomes the opportunity to give himself to a definite task of detailed administration.

Mr. Cross can look back upon his eight years of promotional activity in New England as to a task well done. He assumed his present office when the mergers voted in 1925 were in process of consummation. He has been largely responsible for the development of the New England Regional Meeting into a gathering of large numbers and of great importance in the life of our fellowship.

During the last two years he has had much to do with the development of the Church Officer Visitation as a major method for the cultivation of missionary interest. With the coming of new superintendents to four of the six New England states during the last few months his presence as a continuing factor in the picture has been invaluable.

Judson Cross enters upon the presidency of Tougaloo College in the fullness of his physical and mental vigor and as the climax to a worthy career. He was born in Colorado Springs, Colorado, of long-lived ministerial ancestry. His education was secured at Colorado College and in the Divinity School of Yale University.

During twenty-four years in the pastorate he served three churches—Trumbull, Connecticut, the Pilgrim Church of Schenectady, New York, and the Rollstone Church of Fitchburg, Massachusetts.

He has three children—two married daughters and a son who is a freshman in Yale University. Mrs. Cross has taken a prominent part in church affairs and is at present a member of the Administrative Committee of the Education

and Publishing Societies, and director of the Missionary Herald at Home and Abroad; of the Commission on Interchurch Relations and Christian Unity; and was one of the original members of the Women's Committee of the Commission on Social Relations. As a member of the Publications Committee of the Publishing Society she shared in bringing out the present edition of the *Pilgrim Hymnal*.

A persistent boyishness characterizes Judson Cross. His every movement is marked by enthusiasm. He puts his heart into all which he undertakes. He is accepting the presidency of Tougaloo with eager anticipation. The next ten years should be the most interesting period of his life.

Tougaloo offers much for such a leader. The college buildings are set in a grove of great trees richly draped with Spanish moss. The atmosphere is one of seclusion, and yet the campus is less than half an hour by auto from Jackson, Mississippi's capital and largest city, while the mainline of the Illinois Central Railroad passes the entrance to the college grounds.

Under the twenty-year administration of President William T. Holmes both the physical plant and the academic standing of the school were steadily improved. Thus does he describe the transition which he has witnessed: "When I became president in 1913 I found Tougaloo mainly a Manual Training High School, needed as such because Mississippi had no Public High Schools for Negroes; added to the High School was a small inadequate College Department, somewhat on the defensive even against the educational policies of its own state. But today Tougaloo is a Liberal Arts College, with a High School dwindling for the altogether creditable reason that Mississippi can now count its Negro Public High Schools by the score."

During the past two years things have gone well under the direction of acting president Charles B. Austin. The dean of the college, Henry W. Cobb, is in his sixteenth year of service and has the academic side of the institution well in hand.

Nowhere in America is there greater educational need than in Mississippi. Alabama is the only state in which the wealth per capita and the income per capita is less. For the nation as a whole the average wealth per school child between 5 and 17 is $10,200; in Mississippi it is $3,600. The national average of income for each member of the same age group is $2,171; for Mississippi it is $512!

But when we turn to the Negro population of Mississippi the picture is even darker. The last census reported 1,009,718 Negroes living in the state, as compared with 1,000,006 white people. This is the largest proportion of Negroes of any state in the Union. But the approximately 50–50 division of the population does not extend to school funds. Mississippi spends an average of $45.34 for each white child, but only $5.45 for each Negro child.

Indicative of the ambition of Mississippi's Negroes is the fact that 734 colored residents of the state are pursuing some form of collegiate work, with only one-seventh of them at a quality institution like Tougaloo. This is a ratio of one student to 1,366 of the population. Among the white people of the South there is one young person in college for each 100 of the population.

Tougaloo's destiny is to serve as the cap-stone of Negro education in Mississippi. The state superintendent of Negro schools recently remarked, "There is no hope of Mississippi developing a state-supported college of the quality of Tougaloo within the next fifty years. Furthermore, the improvement of the public schools for Negroes throughout the state from the primary grades through the state Agricultural and Mechanical College will depend very largely upon the standards and ideals of Tougaloo College."

Obviously the new president of Tougaloo will have plenty to do. Tougaloo is the only Negro school in Mississippi receiving a rating from the Southern Association of Colleges and Secondary Schools, but the grade of "B" which it now holds needs to be raised to an "A". The college also needs to devise ways and means of reaching out into the rural region in which it is situated in such a way as to lift the life of the Negroes, who compose a majority of the population, to higher levels. On the physical side, the girls are deserving of a new dormitory affording them living accommodations comparable to those which the boys enjoy in the comparatively new Galloway Hall.

It is contemplated that Tougaloo shall continue its present steady progress under the leadership of President Judson L. Cross.

"I will give thee two thousand horses, if thou be able on thy part to set riders upon them." Is. 36:8

Riders for India's Horses

By John James Banninga

INDIA is offering opportunities to all who would help her in the great struggles in which she is engaged. India is asking in unmistakable tones to have her own sons and daughters educated to take the leadership she is offering them. No field of activity is closed to them; new fields are constantly being opened.

With all her nationalism, India has never shown herself unresponsive to those forces that are really seeking the welfare of India and Indians, as contrasted with foreign organizations that are seeking their own aggrandizement rather than her good.

Recent surveys have shown her very low in the economic scale. One of them showed that the family income in three counties of the Madras Province was far below what was absolutely necessary for life. That meant borrowing and permanent indebtedness.

But everywhere people are ready to follow the lead of those who know the solutions to these problems. Indians are prepared for new methods, as is shown by the way they have taken to motor travel, and could we train more young men more thoroughly, we could accomplish marvelous progress in the next decade. Industrial and agricultural schools conducted by many missions are doing a splendid work, but they should be equipped to furnish more riders for India's horses.

There is also a tremendous need along educational and medical lines: for schools of all grades, since only one person in ten, or only one woman in a hundred, can read; for teacher-training schools and medical schools like that for women in Vellore and for men at Miraj, since these two can at best furnish but a small part of the forces that should be prepared for active service. The majority of the people of India have no chance of getting adequate medical treatment when sick or injured.

Leaders of social and religious life are even more greatly needed. Mahatma Gandhi is setting the example of trying to change an age-old Indian custom. If he thinks the time has come for the removal of Untouchability the Christian forces of India may well continue their activities to remove the other disabilities and inequalities of multitudes of the people of India. With the present attack on caste—perhaps the last stronghold of the ills of India—all other evils begin to totter and we should press forward to train as many of the young people as possible, so that in the coming upheavals they may be able to show their countrymen the way in which they should go.

The winning of Mahatma Gandhi's great fight will have one very significant result: the removal of Untouchability will not only give the present outcastes the right to enter the streets, marketplaces, schools and temples of India, but will also make impossible the outcasting of any who may wish to become Christians. No longer need a young man or woman of the high castes, on becoming Christian, leave the home of his or her parents and associate with those who are considered untouchable by the family; there will be no loss of social standing nor ostracism from family connections.

That would probably result in the open confession of Christ by thousands who now secretly try to follow Him. A day may soon come in India when multitudes will take the Kingdom by storm. Ours is the privilege of supplying the means by which trained leaders, gifted of mind and heart, may be provided to guide these multitudes in that great day.

The Minister

Pastor . . .

MISSIONARY HUGH HUBBARD WRITES TO MINISTER ARCHIBALD BLACK

FOR the first half of this month I was in the country and the trip cheered and inspired me. I believe that Christianity is really getting deeply rooted, both in individual lives and in rural communities.

In a country like China the needs are so great and there are so few institutions concerned with them that the church has to lend its hand to many different undertakings and must blaze many a trail.

The mass education in which we pioneered is now being pushed by government bureaus and many individuals. We still have two or three thousand students in our church classes every season, but are moving forward into new fields.

For instance, the second day of my journey brought me, after soaking me with rain and making me carry my mud-laden bicycle into town, into a county seat where our chapel is for the moment turned into a great cotton warehouse. Our evangelist is in charge of cotton marketing for two counties, and his sixteen lieutenants are our best Christians in that area.

This may seem to you in America a far cry from preaching the Gospel, but it seems to us the best way to do it at this moment in this place. There was organized this spring a North China Agricultural Products Improvement Institute; several of its leaders are Christians; one of them is Jimmie Yen. Another, Jimmy Chuan, the bank representative, is one of our American Board boys, who graduated from Yale and is an able financier. His bank is budgeting five million dollars for the work of the Institute.

One of the first things the Institute has undertaken to do is to teach the farmers coöperative marketing of cotton; to cut out middlemen's profits; keep the cotton from getting watered on its way to the seaport; and to handle the whole process of growing, reaping, ginning, baling, transporting, and selling to the export firms.

In this county of Li Hsien that I am telling about, the Institute found that our evangelist had been quietly helping to promote credit coöperatives for ten years, and there were already forty organized, usually in connection with a group of Christians, who made up an important part of the membership.

The Institute asked us to free this evangelist, acknowledged leader in this line of work, from his ordinary duties in order to have him push marketing coöperatives. As a result, he and his helpers have organized a hundred and thirty new "coöps" in the last three months and have established a warehouse where farmers may store their grain and borrow money up to seventy per cent of its value at only eight per cent per annum—which is low for China. Then they are able to take out their grain and sell it whenever the market is favorable, instead of immediately after harvest at the lowest prices.

Our Christian group in charge of this work is trying to get as much of a Christian spirit as possible into the whole movement. The coöperative movement, as it started in Europe, particularly in Denmark, was very closely connected with the churches, and history seems to be repeating itself here.

Since finishing the paragraph above, I have received a letter from these Christian leaders saying that they have on their own initiative and support engaged three Christian workers, and are

starting an evangelistic campaign. It looks as though coöperatives and evangelism were going well together.

I reached my next stop by boat, as the city is completely surrounded by water left standing by river floods. About fifty villages have been under water for four years. After having to conduct a thanksgiving service here (it was hard to think of what to be thankful for except for hardship) and communion, admitting an unusually intelligent and earnest group, I spent the evening munching peanuts at a long table and talking about the needs of the county and of the church; the flood situation is beyond me at present, but perhaps we can bring it to the attention of some one higher up who can act.

Two days later I was passing through a village and heard my name called. A man ran up who knew me, but who, as is too often the case, I could not recognize. The only Christian in the village until recently, he has set aside a room for meetings, getting a Christian to come over from a neighboring village for meetings every Sunday; has started a Thousand Character Class and secured a local teacher; has introduced copper carbonate for curing smut in local crops; has secured tomato seed from Tunghsien, grown it and given seed to others; has introduced American cotton seed, and subscribed to our *The Christian Farmer*. Only a poor farmer, he has certainly made use of what talents he has.

The same day I stopped in a village where the Christians, with no help from outside, have provided themselves with a three-room meeting place and have a little nest egg saved up toward the future. I believe that such village churches would go ahead on their own steam if all missionaries and funds should be withdrawn tomorrow. Our present job is to plant more churches of this kind throughout the countryside.

That night we stayed in another village where we found another live group, mostly young men. After the evening meeting the youngsters loosened up and kept us up till after midnight singing with them and teaching them new songs. Their love of music will make this a singing church.

At Tunghsien I had a day's visit with Jimmy Yen and we combined duck-hunting and talking —not simultaneously. One conversation took place from 2 to 4 A.M. in bed. The last days of the trip took us for a swing into the only mountains in our field, a pleasant change. I discovered, however, that it is no fun being lost at night on a mountainside covered with date trees. I now realize why their branches are often wound around tree trunks on the plain to protect them from browsing animals. But my hide is now, generally speaking, free from the thorns I collected that night.

MINISTER BLACK TO MISSIONARY HUBBARD

Your last letter, written to dear Mothers Hubbard and Ellis, Mr. Black and Wells, has reached me, and this is to let you know of its safe arrival and my pleasure at receiving it. Your method is a good one, in that it saves writing much about the same thing to four different people, and it gives me quite a kick to be included in the family.

It also appeals to my Scottish traits of canniness and thrift. It saves paper, ink, wear and tear on the ribbon and the typewriter, and, most

The Missionary

and Project

of all, it saves hair on the head, worry of the mind, and anguish of the soul, wondering how to put the same thing differently several times.

I congratulate you on your Caledonian instinct and practical method. There must be some Scot in you, and, as you know, the Scottish are a clannish folk. It may be that you have only met a Scot; if so, all the more credit to you, for you have learned your lesson well and aptly. The great thing in life is to take advantage of all improvements, especially when they are given by Scots.

There is one thing to be said in favor of your life in China: it is not mere humdrum, routine, and deadly order. You do not have to get up each morning with the rather sickening assurance that, under ordinary circumstances, you will have to go through much the same round as the day before.

In order to avoid this as much as possible I hardly ever allow a day to pass without doing something just a little different that will give another taste to the mouth or add another experience to the day.

You do not have to look for different experiences; they are there waiting for you, or crouching at the door; and some of the things you mention as difficulties might come to a lot of people here as blessings. I wish I could see some of our sleek, prosperous Americans, complaining to high heaven about their depression, munching peanuts around a long table or getting lost on a mountainside. It would be something like a revival of Christianity for them.

I followed you in your travels with your mud-laden bicycle, and rather enjoyed it when, for a change, the bicycle lay down on you and you had to carry it. There is this one thing for which you can thank God: you were at least able to carry the thing. Anyway, it evened up scores, and it gave the bicycle a respite and the grand feeling of being coddled.

The cotton business is interesting and you do not have to be alarmed in case we should think its progress a far cry from Christianity. Jesus was apt to say that the kingdom of heaven was like a sower sowing his seed, or a master engaging servants to work in a vineyard. He did not say that Christianity was merely getting together to sing hymns, offer prayer, and listen to an address.

Somehow or other real Christianity gets out where people are, whether in cotton-fields, coal mines, or factories; and the sooner modern Christians realize it the better. A prosperous and happy Chinese can mean more to the world than emotional Christians think.

I was interested in the percentage allowed for borrowed money—seventy per cent. The time was when we could allow for that amount here. Those were the happy days of America's buoyancy. Good for China! And may it teach superior America many more lessons in faith, trust, and honesty. Sometimes I think that we will have to look to places like China for the Word of God.

God does not always speak to those who imagine they are the natural recipients. As you will remember, it was when Tiberius Caesar, Pontius Pilate, Herod, and Philip were in power and high places that the Word of God came to John the Baptist *in the wilderness*. Hughie Boy, there is an up-to-date sermon right there.

I noticed, with some satisfaction and self-comfort, that you got rather tired on your journeying; and you made the remark "after having to conduct a thanksgiving service." It did me good to know that even a missionary now and again gets the feeling of "having to."

One of our dangers lies in the words "have to." We have to read the Bible, conduct services, prepare sermons, hold meetings, and offer prayers. Let us remember that generally when the pressing feeling of "having to" overtook Jesus He slipped away to some quiet place, up the side of a mountain at night, and just waited on God.

Your letter was happy also for me in that you too can meet a person who knows you and your name and yet not recognize him. I could tell you enthralling stories to the same effect. Maybe it is with both of us that the years are passing over our heads, and names do not register so easily. I remember faces and features much bettter.

This reminds me of an old story of two London cabmen. As they were passing each other on the street, one of them stopped and said, "Say, you gave me a narsty look."

"Say, now that I do look at you," returned the other, "you have a narsty look, but I didn't give it to you."

[*Concluded on* page 214]

Rev. Henry T. Johnson

They Served

Rev. Benjamin Brave

Their Own People

HAMPTON Institute has been so conspicuously identified with Negro education ever since its first Day School was opened by the American Missionary Association in 1861 that few realize it was also a pioneer in Indian education. Although the original plans contemplated only Negro students, in 1878 seventeen Indians, part of a band which had been prisoners of war for several years, were admitted to Hampton, because there was no other school suitable for them. A little later forty more boys and girls entered.

The work begun in his way was so successful that Hampton received Government appropriations for its Indian department from 1878 down to 1912. By this time the large Government schools distinctly for Indians were in operation and Hampton gradually dropped its Indian work, although there were Indian students on the campus until 1923.

Among the best of these Indian students was a young brave of the Sioux tribe, Ohitika by name. He had been born on the Cheyenne River Reservation, and after he graduated from Hampton he went back to the Northwest to minister to his people. The last ten years of his pastoral service were given to the Indian churches of South Dakota, where he had charge of four stations.

A few years ago cataracts developed on both eyes, and he lost the sight of one entirely. Although a successful operation in 1933, accomplished with the help of the emergency fund of the Board of Ministerial Relief, restored his sight so that he could keep up part of his work, other serious troubles developed and six months ago he was obliged to give up active service. The Board of Relief has granted him a small pension, and now in his seventieth year he is living at Little Eagle and giving a home to his daughter Verald and her baby, whose father is in a tuberculosis sanitarium.

The picture shown was taken last summer at a native institute near Cannon Ball. Ohitika has always been a leader, and in his Hampton days was president of the Wigwam of which Booker T. Washington was house father. When Tuskegee celebrated its fiftieth anniversary in 1931, he was invited to take part in the exercises and placed a wreath on Booker Washington's tomb, saying, "I come to pay tribute to one who was my teacher, counselor and friend, whose encouragement, aid and advice have been invaluable in my work."

He also took part in the 63rd anniversary of Hampton Institute and, in 1932, delivered the invocation at the dedication of the memorial monument celebrating the fiftieth anniversary of the occupation of Standing Rock Reservation by the Sioux Indians.

Another interesting veteran in the Board of Relief family, nearing his eighty-sixth birthday, was a pastor of colored churches for more than

thirty years. Born in 1849, he was a small boy in Washington during the Civil War and writes entertainingly of some of his recollections of those days.

"I do not recall how many times I saw President Lincoln," he says, "but I remember him distinctly with his bodyguard on horseback going through the streets to visit the forts stationed about seven miles from the Capital. I was there when General Lee with his great army crossed the Potomac River into Maryland and came within seven miles of Washington. The excitement in the city was great. I also remember the issuing of the Emancipation Proclamation.

"I was not old enough or big enough," he continues, "to enlist or take any part in the war, although at one time three of us boys made up our minds we would follow the army. We planned to leave home and meet in a place where we thought we would be safe until we could get away. Unfortunately, just as we were getting ready to start, my mother put in her appearance, stopped us all, collared me, and took me home. She used her own judgment as to punishment, and I promised her I would never run away again, a promise which I kept."

There was little opportunity for schooling in his early years, for money was very scarce and the boy worked with his father whenever possible. After the war, however, he had a chance to go with a group of young Negroes to Boston, where he found work in a hotel. Ambitious to learn, Henry attended night school and also a private school taught by a Presbyterian minister.

A little later he moved to Newburgh, New York, where he was employed by a woman physician. He had brought his books with him and when the doctor saw his interest in study, she asked whether he would not like to go to school. With her help he entered a boys' school on the Hudson and at the end of three years received an academic certificate.

During his school days he had become convinced of his call to the Christian ministry and in the fall of 1880 he entered the theological department of Howard University. He was ordained in 1886 and returned to preach in Newburgh.

In 1889 he was called to a church in Dallas and continued to serve the colored churches of the South until his retirement in 1919, when a severe attack of grippe and malarial fever left him unfit for further service. For ten years his wife was in charge of a Negro school at Andersonville under the A. M. A.

Their well-earned grant from the Board of Ministerial Relief is meager, as are all pensions, but that, with what they can raise on a small and not very productive farm of three or four acres, has provided their living since his retirement.

Building for God on Barren Creek [*Continued from* page 202]

Well, we finished by the dark of the moon all right, had the house creosoted and the trim painted an attractive jade green, had the cistern cleaned out, repaired, disinfected, and new pump and piping installed. [See story on page 232.]

The total cost of the venture was $1285.04. Of this $380.00 was donated for carpentry, and $192.43 worth of lumber given for the frame work.

THE HOUSE'S EFFECT ON THE FAMILY

Little did we imagine what the effect of the new home on the family would be! Every member soon appeared visibly cleaner, the father less haggard, a new gleam in his eyes. He has managed to plant some apple and peach trees, and grapevines, has planted shrubs around the house and mended the fence. A new gate has been made and put up; the garden has been plowed and seedframes started for lettuce and cabbage, with peas and potatoes getting ready to go into the garden.

Of course, we are only too well aware that our task has just begun. We have supplied new shelter; but the family is yet a long way from being self-sustaining; the long pull is still ahead and we must produce results in maintenance farming and home-making, in family hygiene, rebuilding of health, instruction in everything from the three R's to the joys of taking their places effectively in a coöperative social order.

It is a grand task, though we shiver at times at the thought of the responsibility. But "My Father worketh until now," and we work.

Back Door Keepers in the House of the Lord

By Clara A. Shepherd

THE Shaowu area of Fukien, China, has had its front, side, and back doors closed for many months by repeated invasions of a Communist army—an army that has sacrificed much for its beliefs, but that came preaching hatred and wielding its sword unmercifully on men and women by the thousands, in its program of ridding the earth of the people it considers the unfit of society. Those who escaped and refugeed to port cities and those who through force of circumstances remained at home, have suffered almost unbearably. Yes, with many it was unbearable, for they succumbed to exposure, want, and disease.

The first door to open wide for return is what we call the Back Door to the Shaowu Field; the Back Door, because our Front Door is more naturally the Min River leading to Foochow. The Back Door is the border of Fukien and Kiangsi. Kiangsi is the province that has suffered in kind with Fukien through these years of Red invasions. But it has been the first to be retrieved by the Nationalists and with it the border line territory of Fukien. Easy terms for the return of the people to the land have been enacted. There are those who are Christian and with them others of like progressive minds and spirits in the government, who are joining with the Church in a Reconstruction of the lives of the harassed and broken spirited of that area.

Liao Chung Sung, one of the pastors of our Shaowu Field, and his family have "passed under the rod" of these long years. Losing all their personal belongings; exiled; mother and daughters separated and wandering in the mountains for days; escaping eventually as traveling peddlers. The father, traveling with Mr. Shepherd among the mountain churches, was cut off from his family and knew nothing of them for weeks. Knowing possibilities, he was in an agony of suspense.

That "it is not so much what happens to you as how you take it" is the testimony you read as you look into their faces. How did they take it? In simple Christian faith. Coming from the "Christian Village" of Liaos they have served their community as leaders not only in the Church but in all public reforms in and around Kienninghsien.

Pastor, pastor's wife in the large sense, the daughter a nurse, and the son training in scientific agriculture, they stand now at the Back Door of Shaowu today helping to hold it wide open for those who wearily face life all over again. What is better, they are holding the door wide open to all the new progressive ideas that are

Pastor Liao's Family

being brought into and worked out right in the door yard by the Kiangsi Christian Rural Service Union.

This Union was instigated by Madame Chiang Kai Shek and was organized by the combined Christian forces of Kiangsi and Shaowu Field, Fukien. Liao Chung Sung holds an important place in its organization, at the same time going back and forth to Kienning to give of his wise and encouraging personality there.

Mrs. Liao is the mother-hostess of the Fellowship now organized and at work in this Lichuan Kiangsi District. The daughter is the nurse in the medical department of the Fellowship. The son is "digging into his books" and literally into the ground with even greater enthusiasm because of the increasing possibility of real service to his district through these new avenues. The daughter-in-law will have fine scope for the high grade preparation she has been receiving at Wen Shan Girls' School where her scholarship stands high. A new school system, to be modern and yet within the economics of the people to carry on, is another department of work in the Fellowship.

This family, as a part of this Fellowship, are touching the lives of a staff of some dozen or more of highly trained Christian young men and women of the leading universities of China, as well as the Tinghsien Mass Education Staff and other leaders.

What an experience for the Church of the Shaowu area! Some of the best of China at its back door and one of its consecrated families right there to receive it, beckoning others of their number to come over and see China's new day in action. (Mayhap these years of trial will be the means for bringing that new day to the Shaowu Field much more rapidly than it otherwise would have come. The wheat gathered out from the tares after the Red holocaust, which helped to make Christians think a good deal straighter.)

Pastor and Project [*Continued from* page 210]

I wish I could find time to write more frequently, but I do hope you understand that you are always in thought and best friendship.

Here's to you, or, as the slang has it, "Here's looking at you." May the cotton keep growing, the bicycle keep going; may evening find you tired but happy; may there be times when you can afford to get lost on the mountainside studded with date trees, but never quite lost, because of the assurance in your heart and the confidence that God is never far away, and is always near His mountains, speaking quietly and lovingly from within the shade of the date trees.

EDITOR'S NOTE: This is part of the letter which Missionary Hubbard calls "the kind of letter which brings much cheer and inspiration to the missionary: a combination of friendliness, wit, sympathy, and encouragement—a model pastoral letter to the missionary on the field."

In the Woods of North Carolina [*Continued from* page 200]

sorry that his house was so small that he could not invite them to stay all night, but he did ask them home for dinner.

During the week of vacation school Edward has the best time of all the summer. Besides the Bible stories there are songs, games, and things to make with one's hands. Some of the boys made toy horses for their little brothers and sisters to play with, but Edward helped build a hat rack for the church.

Another feature of vacation school was the lessons in World Friendship in which they found out about children in other portions of the world. The first year Edward attended he learned about the Indians out West, and last year he studied the Japanese. He had never seen either an Indian or a Japanese; his world is larger because of vacation school.

The great event of vacation school is the closing program when the parents and friends come to see what the children have made and to listen to their songs and dramatizations. Edward's class decided that they would act out the parable of the Good Samaritan, and they chose him to be one of the robbers who waylaid the man who went down to Jericho. That was lots of fun, but Edward also learned what sort of a man the Good Samaritan really was, which he had never known before.

Edward is looking forward to another vacation school this summer.

Camera News

By Dorothy P. Cushing

JOHN'S CHURCH

When the Heavenly Accountant checks over the books there will be one entry looming as large as any million-dollar contribution to a cathedral sanctuary. It will read: "John's Church at Mela Pasalai, near Madura, India. Cost, approximately $40. Value, inestimable." This little church is the dream made real of an Indian Christian who felt his village must have a house of God. A poor farmer, he gave all that he could and worked upon it with his own hands.

THREE UNTIRING WORKERS

(Left to right) Dr. Zeline Parker, Dr. Hilda Smith, Miss Annammal Parker at the American Hospital for Women and Children, Madura, India. Dr. Smith is the efficient head of the Laboratory, Miss Parker assists her there and Dr. Parker works in the wards, the dispensary, and the laboratory.

BABES IN JOYLAND

Nurses and graduate nurses at the American Hospital for Women and Children, Madura, pose with the grist of 24 babies all born there. Dr. Grace Kennett, front row center. Back row, a friendly neighbor from a big estate holding her god-child. Yes, they took the picture when most of the cherubs were asleep because that was the only time they would keep them sufficiently quiet.

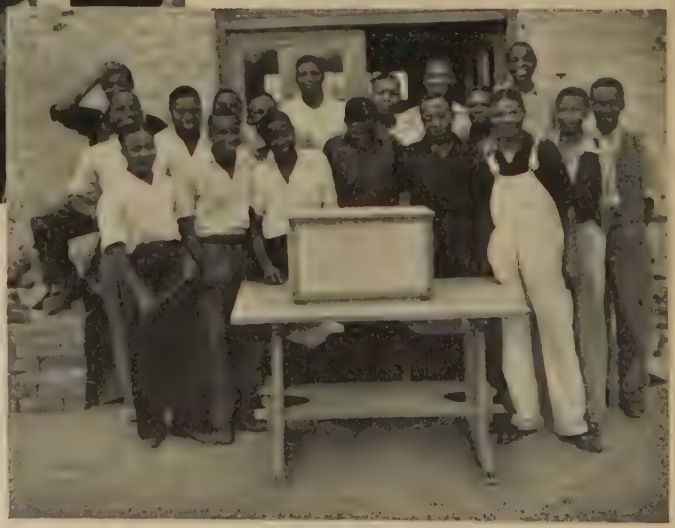
CONTRASTS

Two typical village women in Turkey grinding meal. They have not had the educational opportunities that many of Turkey's girls can secure today, thanks to the progressive program of education presented by the Government and the coöperation of American schools.

A group of sub-freshmen from American School, Izmir, Turkey (teacher Harriet Yarrow in back row) who put time, energy and money into helping a municipal day nursery which cared for children of working mothers. Here they put to practical application their course on Human Progress.

DRUMS

Drums beating out a weird, barbaric rhythm. Civilization's chief contribution to these lads from the kraals seems to be a felt hat.



THEY WIELD A WICKED HAMMER!

But see some of the boys in the carpenter class at Amanzimtoti Institute, Adams, South Africa with smiles for you snapped by Mrs. Karl R. Brueckner whose husband is Vice-Principal of the Institute and head of the Industrial Department of this Hampton of South Africa.

A Devotional Service

By Mrs. W. R. Sellars of North Carolina

"Lovest thou Me? Follow thou Me."
A Call to love and to serve.
Song: "Immortal Love."
Scripture: John 21: 15, 16, 17–19.
Love through eternity endures,
For God is Love,
And Love is God.
Thank God for Love—His first, then yours.

JOHN OXENHAM

Prayer: "Father, teach me how to love."

Meditation

Jesus called Peter to a great love and a glorious service.

In a question of three words the Lord reveals the secret of Christian service—"Lovest thou Me?"

This is the basis of all witnessing and working for our Lord.

"Love is the motive of service, the incentive of service, the heart meaning of service."

"For the love of Christ constraineth us." *II. Cor. 5:14.*

This was the master motive of Paul's life of service. There is no other motive for us who call ourselves Christian.

Self is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll.
And when He comes to call thee, rise and follow fast;
The way may be through darkness, but it leads to light at last.

HENRY VAN DYKE

When that personal question, "Lovest thou Me?" is answered aright, then follows the command, "Follow thou Me." The first word is "Follow." The Lord Jesus is still the leader and He has a plan for each of us. This plan is revealed in His Word. *John 14:12–15, 23* and *John 15:7–17.*

Obedience to His command secures for us fellowship with Him. We have the promise of His Presence with us, power in prayer, strength for service, joy unspeakable and a peace that passeth understanding; "life—a more abundant life."

Oh! Make Him the Master of all that you have
The Lord of your heart and soul,
Yield Him all of yourself
For His dwelling place
And let Him take the whole.

He will do for you,
He will work with you,
He will reign in your life alone
And you will find the blessing you have missed
And the joy you never have known.

ANNIE JOHNSON FLINT

To answer His command requires something of us. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. *Mark 8:34.*

We are to be willing to give all. "To prove our love we must live it."

S. D. Gordon says, "The world should be won not by the preachers, though we must have these men of God for teaching and leadership, but by every one who knows the story of Jesus telling some one and telling not only with his lips earnestly and tactfully, but telling with his life. That is the Master's plan of campaign for this world, and it makes a great difference to Him and to the world outside whether you and I are living the story of His love and power among men or not."

Prayer: Father, "Open my eyes, my heart, my hands that I may love Thee and serve Thee."

All for Jesus—all for Jesus—
This our song shall ever be;
For we have no hope or Saviour,
If we have not hope in Thee.

All for Jesus—Thou wilt give us
Strength to serve Thee, hour by hour;
None can move us from Thy presence,
While we trust Thy love and power.

All for Jesus—at Thine altar
Thou wilt give us sweet content;
There, dear Lord, we shall receive Thee
In the solemn sacrament.

All for Jesus—Thou hast loved us;
All for Jesus—Thou hast died;
All for Jesus—Thou art with us;
All for Jesus—Crucified.

All for Jesus—all for Jesus—
This the Church's song must be,
Till, at last, her sons are gathered
One in love and one in Thee.

J. SPARROW-SIMPSON

Dorchester's New Dormitory

Elizabeth B. Moore Memorial Hall, Dorchester Academy

ON March 1 an attractive new dormitory for boys was dedicated at Dorchester Academy, which is located on Georgia's coastal plain midway between Savannah and Brunswick. This structure is significant in three ways:

It replaces the old dormitory for boys, which burned some two years ago. During the intervening months the masculine portion of the student body has been compelled to sleep in shops, sheds, and all sorts of strange places, including the chapel. None of these impromptu lodging places has been particularly sanitary and some of them have verged upon indecency. The new dormitory relieves the boys of the necessity of "camping out."

Through its name, the Elizabeth B. Moore Memorial Hall, the building commemorates the woman under whose leadership the school embarked upon its present period of growth and development. Miss Moore's uncle and foster father was for many years superintendent of the Negro church work of the American Missionary Association. She both graduated from Fisk University and taught on its faculty. For six years prior to her death on January 27, 1932, she was principal of Dorchester Academy. The deep impression which she made upon the community renders it fitting that her name should be attached to this building.

The new dormitory is the first step toward a new plant for Dorchester. All the other buildings on the campus are constructed of wood. They have seen hard usage for many years and are entitled to honorable retirement. It is hoped that within a few years the American Missionary Association may be able to supply the school with a physical equipment through which the Negroes of South Georgia may gain a new conception of what proper housing really means.

The chief address at the dedication was delivered by President B. F. Hubert of the Georgia State Industrial College, Georgia's "land-grant college" for Negroes. He said in part:

"It is significant that we have met today to dedicate a brick building as a dormitory for Negro boys. Here in Liberty County, over thirty miles from any town or city of consequence in the open country, friends of the North under the excellent guidance of the American Missionary Association have decided that Negroes who live in the open country should have the full enjoyment of training in leadership that will enable them to so magnify the life about us that the people with whom they live may have a more abundant life.

"It seems rather a coincidence that this leadership for the enjoyment of larger freedom should begin here in Liberty County, a county composed largely of Negroes —Negroes who own and operate their farms. It may be interesting to note that according to the United States census of 1930, Negroes own and operate 686 farms in Liberty County. There are 146 tenants and two managers of farms or a total of 834 farm operators. The value of farms operated by Negroes in this county is $826,394. It might also be worth our notice that there are 27 schools for Negroes in this county, 22 of which are one-teacher schools. The total enrollment in the elementary schools is 857; the total enrollment in the high school is 22. The value of the school buildings is $32,800; the value of equipment is $12,100. It is evident from these figures that Liberty County ranks high in Negro land ownership and low in school facilities for colored people."

With this let us contrast Dorchester Academy with its grade school enrollment of 160, its high school of 165, and total of 325. Its property and equipment are worth three times as much as those of all the Negro public schools of the county. The 22 high school pupils enrolled in the public schools are not cared for beyond the ninth or tenth grades, while Dorchester offers a complete four-year high school course of quality work.

Hail to Pilgrim Park!

Clearing for First Building at Pilgrim Park

The North Dakota Conference acquires a Beauty Spot

THE three necessary ingredients for a successful young people's summer conference are a spot possessed of some natural beauty, a reasonable degree of seclusion, and the sort of religion which thrives in the open air.

In the past our North Dakota churches have experienced difficulty with the first two items in this recipe. Their state is more conspicuously blessed with great open spaces than with lakes, woods, or even interesting hills. For the past twelve years the North Dakota young people have been meeting in a public park at Valley City with occasionally an additional conference in other sections of the state. Although the local authorities granted the conference the exclusive use of the park during the week of their meeting, considerable embarrassment was experienced in keeping out those who were accustomed to frequent the place, especially in the evenings.

During the years an intermittent search for a better location has gone forward, which has at last met with success. The North Dakota Conference now holds title to twelve acres of heavily wooded land with a continuous frontage of over 1000 feet on the shore of Lake Metigoshe, which is located on the Canadian line almost due north of the city of Minot. Lakes such as this are scarce in the Northwest. The beach has a gradual slope from the shore line to the depths of the lake. A gravel road leads to the property.

Cabin and Tent of Surveyors

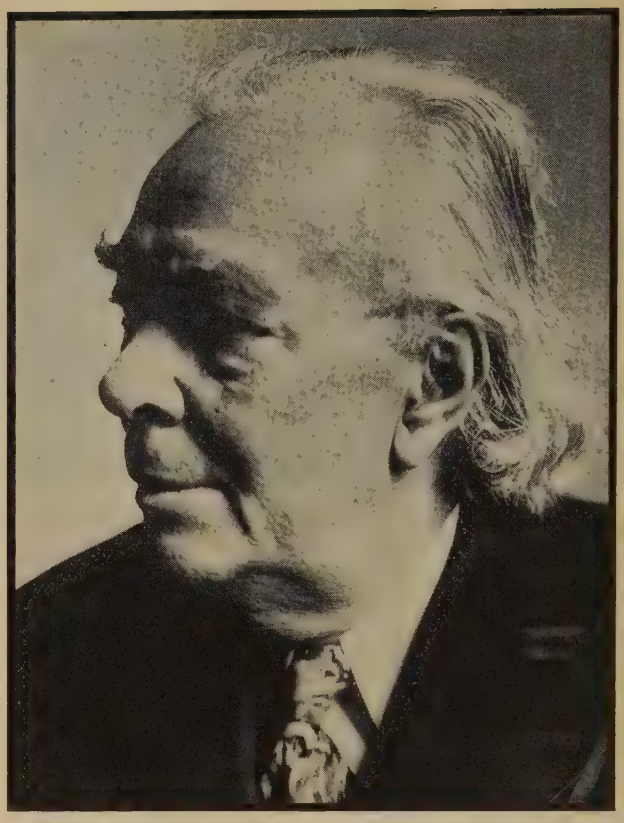
Because of the great scarcity of money in North Dakota this tract of land has been secured for a surprisingly small sum. Fortunately, the conference had accumulated a good supply of camp equipment through the years and some funds. Its "nest egg" of cash has been supplemented by a grant from the Church Building Society. The plan is to develop the property gradually through the years.

Superintendent Hacke writes: "We are fortunate in having in the state several ministers who are apt at designing, building, carpentry, machine work, and even surveying and electrical engineering. Naturally, we are taking all the gratis service which we can get from our ministers, and are not barring the laymen from turning in and giving a hand. Of course we will need to hire some carpenters. There is a possibility that we may get a grant of labor from the Government for clearing the grounds."

A well has already been drilled, and the water found to be both good in quality and sufficient in quantity. The foundations are already in for the first large building which will serve as a combination dining hall and auditorium with a dormitory upstairs. A used lighting and power plant has also been secured at little expense.

Arrangements are under way by which the Baptists will also use these facilities, and it is expected that other denominations will do likewise. Pilgrim Park will also offer the ministers an opportunity to secure a vacation place without traveling too far or spending too much money.

"De Lawd" Has Entered the Green Pastures



THUS, Lowell Thomas, during his broadcast the evening of March 15; and, of the millions in his radio audience, probably very few but understood at once what he meant and felt a personal pang of sorrow:—

"A sacred tribute, such as heroes seek,
Though oft in vain—"

And throughout that week, and into the next, the passing of Richard B. Harrison, son of fugitive slaves, former dramatic reader and dramatic instructor in a Negro college, creator of a unique rôle in the Marc Connelly play in which he had starred for 1,657 performances, was announced, tenderly and reverently, over the radio, from pulpits and in newspapers; north, south, east, and west.

This man of seventy was tired out with the strain of five years of strenuous acting and traveling all over the country, and of speaking in churches and before other organizations almost everywhere he went, in addition to his evening performances. He had had a hard life. He had often been penniless and hungry. One thinks of Paul Laurence Dunbar's:

"When sleep comes down to soothe the weary eyes,
Ah then no more we heed the sad world's cries,
Or seek to probe th'eternal mystery,
Or fret our souls at long withheld replies,
At glooms through which our visions cannot see,
When sleep comes down to seal the weary eyes."

And to one who has seen *The Green Pastures* is brought back vividly the most appealing part of the play. The children of Israel are marching into the Promised Land and singing as they march. Moses says to Aaron, "Take care of de Ark of de Covenant, Aaron"; and then he is left behind—old, weary, and alone. But "de Lawd" comes to him and puts his hands on his shoulders.

"You's with me, ain't you, Lawd?"

"Co'se I is."

"Guess I'm through, Lawd. Jest like you said I'd be, when I broke de tablets of de law. De ol' machine's broke down."

"Jest what was it I said to you, Moses? Do you remember?"

"You said I couldn't go into de Promised Land."

"Dat's so. But dat ain't all dey was to it."

"How do you mean, Lawd?"

"Moses, you been a good man. You been a good leader of my people. You got me angry once, dat's true. And when you anger me I'm a God of Wrath. But I never meant you wasn't gonter have what was comin' to you. And I ain't goin' to do you out of it, Moses. You gonter have a Promised Land. I been gettin' it ready fo' you, fo' a long time."

And "de Lawd" gently leads Moses up Nebo's Mountain.

G. H. K.

* * *

Deep river, my home is over Jordan;
Deep river, Lord,
I want to cross over into camp ground.

Building A Program In the Women's Organization

By Merle Pickford Steven

How can we go about building a worthwhile program that will appeal to the women of our church?

That, Mrs. Average Church Woman, is the most encouraging question that you can put to your state officers or Board Secretaries. There are many programs in women's societies, but few worthwhile ones. There are many programs of interest to this group or that, but few with wide appeal. There are many more or less entertaining programs hastily scrambled together, but few carefully planned with a definite end in view.

Since the keynote of the Congregational Christian Women's Code is "Every woman in every church in one united woman's organization" the problem at once assumes a definite aspect. No longer can a program on missions be prepared to be presented to a small group whose interest and endorsement are already assured. Instead quite the reverse is true, and it constitutes a challenge to every Congregational Christian women's group in the country, for the wider work of the church at home and abroad, in education and social action, cannot go on without their active support.

If, too, it is true, as recently stated, that educationally speaking the level of the programs in our church women's groups is below that of the Woman's Clubs, the challenge is still more imperative. And the reason, Mrs. Church Woman, why your question is so important, is because nothing can be done to meet this challenge until you women in the local church recognize the situation and begin to do something about it.

THEN, WHERE CAN WE START?

First, by defining the word "program." Do you mean the few minutes of instruction, entertainment, and music put on in the guild once a month, or do you mean a plan of work which shall include, beside the monthly presentation, an honest effort to make every woman in the church responsive to and responsible for some phase of the wider work of our church? Again, as the Code says, "Every woman in every church intelligently at work."

BUT, THIS SOUNDS DIFFICULT, AND WE ARE NOT A LARGE GROUP OF WOMEN

So much the better, for your problem is far less complicated. Suppose that for your group, an average size among our churches, you begin by bestowing new powers upon your "program committee" and rechristening it a Plan and Program Committee. No longer shall it consist of two or three women who get together hastily for an hour or two some afternoon to pick out a hostess and an appropriate sounding program topic for each meeting, and who, when the result has been embalmed in a neat little booklet consider their responsibility ended.

The personnel of this Plan and Program Committee is most important. Perhaps a program may rise higher than its source, but it seldom does. The committee might well include as chairman the woman with training and experience in club affairs for whom her church is no longer local, but whose horizons have been pushed back to include the whole wide world and its needs. Although we believe in the forward step of letting down the barriers of the missionary society to include all women, we recognize the danger of the women's group wandering off on some bypath of purely secular interest; so it is important that one or two "old-timers" be added to the committee. It makes for continuity of effort and a straighter road.

VERY WELL, BUT IT IS THE YOUNGER WOMEN WHOM WE CAN'T INTEREST

Have you seriously tried to find out what they want? You can do that effectively by adding at least two of your most promising younger women to your committee. Add also the woman in your church who really reads good things. Then, for good measure, and as advisory members only, invite the pastor's wife and the local librarian (no matter what her denomination) to sit in also.

With a Plan and Program Committee appointed this spring for a year beginning in September, get the idea across to them at once that theirs is no "hit and run" job. Instead they are an official study group charged first with the necessity of analyzing their local situation and collecting and becoming familiar with all types of materials from which programs can be built, and second for endeavoring to work out plans of work which shall bring their woman's group a little nearer the goal of "Every woman in every church intelligently at work."

BUT, CAN YOU MAKE A COMMITTEE DO ALL THOSE THINGS?

Each Program Committee will have to work according to its own needs and abilities, but some things will be true of all. No such group will function without frequent and regular meetings, carefully planned and shared in by members of the committee. Special lines of interest may well be assigned to individual members with an obligation for collecting material, and keeping scrapbooks and files which may be passed on to the next committee. Each member should be made responsible for seeing that a particular program is presented as well as possible; the proper setting, a fitting worship service, perhaps a small exhibit—those things which make a mediocre program an excellent one. Interests of the committee should include, besides program and worship plans and materials, plans for handwork for local charities, our own hospitals and schools, or boxes for our own needy mission fields.

The majority of church women are unaware of the unlimited possibilities of interest from which a program committee must choose. Even the Plan and Program Committee itself will doubtless be amazed at the wealth of subjects and materials which only a little study will reveal. The whole field of the wider work of our churches in community, state, nation, and world is before them. Interracial conditions, the problems concerning peace, and legislation affecting women and children should all be brought into the consciousness of our church women. And if the level of thought of our church women is to be raised, along with all this must go the cultivation of better reading. The suggestion of one or two available, readable books on the subject of each program will usually result in requests for them. Try putting this problem up to the librarian on your committee.

In our haste to make progress we often discard as worthless invaluable methods and materials because they have been associated with outgrown frameworks. One thing the old missionary society did superbly was to imbue its members, few though they were, with a kindling interest in and zeal for the Master's work, because they learned to know it. With our one united woman's organization, we must now take the second step and form an official group whose business it is not only to know the urgent needs of our "Christian" world, but who, because they begin to know, are also impelled to begin to do.

And so, Mrs. Average Church Woman, I commend for your earnest consideration some such Plan and Program Committee for your women's group.

Program Pointers For The Pilgrim Fellowship

By Harry Thomas Stock

If you are in any doubt as to the value of the summer conferences for young people, send to the Young People's Department (14 Beacon St., Boston, Mass.) for copies of a pastor's statement, *I'm for the Summer Conferences.*

* * *

A booklet of daily devotional material for young people is now available. It is issued by the Presbyterians, although the authors of the successive monthly issues come from many denominations. There is a page for each day. The subscription price is seventy-five cents a year, or sixty cents if five or more copies go to one address. The first issue may be secured from the Young People's Department (14 Beacon St., Boston, Mass.), for ten cents.

* * *

The Baptist Board of Education has prepared a most useful leaflet, *Students Going and Coming.* It is for churches from which students go to college. It may well be studied this spring in planning the program for the next church year. Four brief sections deal with: introductory letters, farewell gatherings in the early fall, friendly contacts while away at college, special affairs during vacation period. There are also definite program proposals for the college church. It may be had from the Young People's Department (14 Beacon St., Boston, Mass.).

* * *

Do you ever read something good with your young people? We recommend *The Man Who Played God* as a starter on the subject of race relations. It portrays the difficulty that the players in *The Green Pastures* had in finding accommodations in first class hotels in communities to which they went, and it discloses the Christian brotherliness of the minister of the Edwards Congregational Church, in Davenport, Iowa. Send ten cents to Rev. Walter Horace Upton, Edwards Church, Davenport, Iowa, for a copy. Read it together. Examine your own racial problems. Then do something about them.

* * *

Rev. Gordon A. Riegler and a group of young peo-

ple have prepared a printed booklet of prayers and devotional materials for their own use. Many persons contributed to the collection. It cost the local group about forty cents to prepare. Any one sending this sum to Mr. Riegler at 410 Eighth Street, Moorhead, Minn., will receive a copy.

Secretarial Side Lights

The Superintendent of Kansas

JOHN B. GONZALES is a big man. While he was pastor in St. Louis the chief of police looked him over and then remarked, "I wish that I could put you on the force!" The future superintendent of Kansas replied, "I have always thought that I would enjoy that job." Few men are better equipped both in physique and by temperament to "handle the public" than he.

Iowa is the original home of John B. Gonzales. There he grew up and attended Grinnell College. After graduation from the School for Christian Workers (now the School of Religious Pedagogy affiliated under the Hartford Seminary Foundation) in Springfield, Massachusetts, where the game of basketball was in process of invention, and a one-year sojourn with Morgan Wood as assistant pastor of the Plymouth Church of Detroit, he returned to Iowa for his ordination and to serve the Bethany Church of Cedar Rapids. Later he was pastor at Marion and Union.

In 1902 John B. Gonzales went to Jennings, Louisiana, for that "perfect pastorate" to which every minister harks back with affection. At that time this was a thriving congregation of Northern people located in a most interesting region of the South.

Following the reorganization of the Home Missionary Society in 1906 he was appointed superintendent of Louisiana, Texas, and Arkansas. In this position he developed the traveling habits which have lingered through the years and also the art of handling ecclesiastical problems. While superintendent, he organized the church at Port Arthur, Texas, where he continued as pastor for some time after he had resigned his general responsibilities in 1912.

During 1913 and 1914 he ministered to the Compton Hill Church of St. Louis, where his immediate predecessor had been elected to congress from "the wettest district in the United States." The beginning of 1915 found him back in Texas as the pastor of the Central Church of Dallas, where he remained for five years.

While here he was president of the Texas Christian Endeavor Union, for a time directed the religious activities of the Y.M.C.A. at Camp Bowie in the neighboring city of Forth Worth, and led the Dallas church in the sale of its downtown property and the erection of the present building in a residential district.

After repeated invitations he accepted the call of the Kansas Conference to become its superintendent in the early months of 1920. He is now in his sixteenth year of traveling up and down the state in the interests of our churches.

John B. Gonzales' outlook upon life is essentially simple. In the parlance of the West, he is a "straight shooter." If he does not agree with one, he is likely to say so, but that makes no difference in his personal attitude. As one man has described him, "He is a big, overgrown boy with a heart of gold."

In January of this year John B. Gonzales was saddened by the death of his wife, who in many ways was a perfect counterpart to himself—small in stature, quiet but convincing, and under all circumstances preeminently a "good sport." He has a married daughter who is now making a home for him in Topeka and a son who is a student at the George Williams College in Chicago.

Blessing Boxes are Joy Boxes When the Children Bring Them Home

(A message which the women of Maine are distributing with the Cent-a-Meal Boxes)

I am a Cent-a-Meal Box. My name means that each family is asked to place one cent in the box at every meal as a token of thanks to God.

Some call me a blessing box because I remind them of the happy things of Life: food, shelter, raiment, friends, and—best of all—love of father and mother, son, and daughter.

A poet once said, "Joy is the grace we say to God," and as I sit on your dining-room table, I hope you'll think of me as your Joy Box. There'll be joy in your hearts when the pennies go in; and when they go out, they'll carry joy to other hearts.

Many pennies will travel to neglected areas in our own state. Do you know that 63 per cent of the people in Maine are unreached by any church influence? Some will go to mission schools, hospitals, and churches in other states in the Union to cheer and educate boys and girls, men and women of many races in the Southland, in the mountains of Tennessee, on the Western prairies, on the Pacific Coast, in far away Puerto Rico. Others will cross the great oceans in ships. To Africa, to Greece, to Turkey, to India, China, and Japan they will go.

Why do the pennies travel so far? Because of the song the angels sang when the Christ-child was born—"Peace on earth, goodwill to men." LOVE is the greatest power in the world; and the more we scatter abroad, the more we have to use at home.

Three Graces — John Wesley

God is great, and God is good,
And we thank Him for this food;
By His hand must all be fed,
Give us, Lord, our daily bread.

For Thy care, for this food, and each blessing,
Dear Father, we thank Thee again;
Help us this day to be worthy
And guard us and keep us. Amen.

Be present at our table, Lord,
Be here and everywhere adored,
These creatures bless, and grant that we
May feast in Paradise with Thee.

Consecration Service for Cent-A-Meal Boxes

By Lewis T. Reed

The regular church service will proceed as usual to the reading of the Scripture, as follows:

Lesson from the Scripture

Jesus said: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

And I, if I be lifted up from the earth, will draw all men unto me.

Again Jesus saith: The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

Again He said: Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

St. James wrote: Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

St. Paul also in his letter to the Corinthians said: He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Again Jesus said: Go ye into all the world, and preach the gospel to every creature.

And they shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

And finally St. John saith: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Statement by the Minister

Dearly Beloved: The Scriptures teach us that Christ Jesus came into Galilee preaching the gospel of the Kingdom of God. In that kingdom of the Spirit there is to be neither high nor low, bond nor free, but all to be one body in Christ. There is none other name under heaven given among men whereby we must be saved.

Twenty centuries bear witness to the truth of this word. Jesus Christ is the supreme hope of the world and the one way of its redemption from passion, jealousy, sordidness, nationalistic ambitions and racial hates.

The pure preaching of the Gospel is the unique mission of the Church, its urgent duty, and its sacred privilege. By fidelity to its mission, in season and out of season, where men listen and where they refuse to listen, it bears witness to its Lord, and shows the way of life.

Every preacher of the Word, every teacher in a Christian school, every physician and nurse in a hospital imbued with Christian love, every leader in Christian education, is a light set in the world for the guidance of mankind in the ways of truth that lead to peace on earth and good-will among men.

Therefore, we bring these offerings to the altar of our God in remembrance of the Christ who gave Himself for us, and with the prayer that they may be acceptable in the service of His Kingdom.

Prayer Service

Minister: Let us pray. Almighty and everliving God, our heavenly Father, who hast given Jesus Christ to be our Lord and our Redeemer, accept, we pray thee, the offering that we place on thine altar this day:

Response: *Hear our prayer, we beseech thee.*

M. May these gifts be used for the spread of thy truth, instruction in thy law and the knowledge of Jesus Christ, the comfort of the aged, the fatherless and widows, and the alleviation of their suffering:

R. *Hear our prayer, we beseech thee.*

M. May thy remembrance be upon all missionaries of the Church. Grant unto them health and strength, patience, faith and courage; give unto them to see the rewards of their labors and know the joy of their sacrifice:

R. *Hear our prayer, we beseech thee.*

M. Grant to all officers of missionary societies and all leaders of Christian undertakings such measure of wisdom, faith and understanding that the discharge of their responsibilities may be to the honor of thy name and the victory of thy holy Kingdom:

R. *Hear our prayer, we beseech thee.*

O God, who has made of one blood all nations of men to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thy inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Congregational Missionary Hymn

Use "Christ for the world we sing," or "Fling out the banner," or "Jesus shall reign where'er the sun," "Faith of our fathers," or "Lead on, O King Eternal."

During the singing of the first verse, two boys as flag bearers may take positions at right and left of Communion table and slightly to the rear. The minister stands behind the Communion table with a deacon at his right and at his left at the ends of the table.

With the beginning of the second verse, the contributors will come up the two side aisles, quietly and reverently, place their boxes in the hands of the deacons and pass up the center aisle back to their pews, or return as they came if there is no center aisle. The deacons will take the boxes and place them in orderly fashion on the Communion table.

The remaining verses of the hymn may be sung as seems best; or the organist continue playing, the congregation standing.

When all have resumed their places, the minister will offer

The Prayer of Consecration

In Gratitude to the Giver of All Good Gifts
As a Family We Dedicate
A - CENT - A - MEAL
To Make a Christian World
Enabling men and women to preach, teach, and live Christ
across America and around the world
through the State Conference, the Home Boards, and
The American Board of Commissioners for Foreign Missions.
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
THE COMMISSION ON MISSIONS OF THE
CONGREGATIONAL AND CHRISTIAN CHURCHES
BOSTON — NEW YORK — CHICAGO

Summer Conferences

Under Congregational Christian Auspices

The following conferences and schools are maintained or approved by some Congregational Christian agency (state conference, Congregational Education Society, Council for Social Action). In a few instances, they are held in coöperation with some other denomination.

Unless otherwise indicated, the conferences are for high school and older young people. Those starred offer the opportunity to work for standard leadership training credit (either first or second series courses).

State or District	Date	Name of Conference and P.O.	Dean or Director
Arizona	June 10–21	Pilgrim Playground, near Flagstaff, Ariz.	Rev. A. D. Heininger, El Paso, Tex.
California (North)	July 27–Aug. 3	Asilomar, Calif.	Dr. Gail Cleland, Alameda, Calif.
California (South)	June 22–29	Big Pines, Swartout, Calif.	Rev. E. D. Gaylord, 611 Am. Bank Bldg., Los Angeles, Calif.
Colorado	June 23–28	Camp Scrooby, Geneva Glen, Colo.	Rev. R. L. Rasche, Longmont, Colo.
Connecticut	June 23–30	Storrs, Conn.	Dr. R. S. Smith, Yale Divinity School, New Haven, Conn.
Florida	June 8–15	DeLeon Springs, Fla.	Miss Pattie L. Coghill, 117 W. Forsyth, Jacksonville, Fla.
Georgia	June 8–21	St. Simons Island, Brunswick, Ga.	Rev. M. J. Sweet, Elon College, N. C.
Idaho (and Eastern Washington)	July 22–29	Twinlo, Twinlakes, Idaho	Rev. Fred Grey, 6th & University Sts., Seattle, Wash.
Illinois	June 18–25	Tower Hill, Sawyer, Mich.	Dr. R. W. Gammon, 19 S. LaSalle St., Chicago, Ill.
	June 26–July 3	Tower Hill, Sawyer, Mich.	
	*July 6–13	Tower Hill, Sawyer, Mich.; leadership Training School. For older young people and adults.	Rev. Virgil Foster, 7623 Bennett Av., Chicago, Ill.
	*July 28–Aug. 3	Southern Illinois (location undecided); young people and adults.	Rev. Levi J. Carter, Willow Hill, Ill.
Indiana	*June 17–23	Taylor Univ., Upland, Ind.	Rev. C. M. Houser, 456 Englewood Ct., Ft. Wayne, Ind.
Iowa	June 12–19	Grinnell College, Grinnell, Ia.	Rev. R. J. Montgomery, Grinnell, Ia.
	June 12–22	Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.; older young people and adults.	Mr. G. W. Solt, Grinnell, Ia.
Kansas	June 10–20	Eureka Lake, Manhattan, Kans.	Rev. G. J. Witherspoon, Sabetha, Kans.
Maine	Aug. 26–Sept. 2	Medomak Camp, Washington, Me.	Rev. C. G. Fielder, Orono, Me.
Michigan	July 1– 9	Olivet College, Olivet, Mich., high school age.	Miss Helen Boyd, 401 Am. State Savings Bank Bldg., Lansing, Mich.
	*June 24–29	Olivet College, Olivet, Mich., older young people and adults.	Miss Boyd.
Massachusetts	*July 1–12	Craigville, Mass.; older young people and adults.	Rev. F. E. Duddy, 112 Upland Rd., Cambridge, Mass.
Minnesota	June 18–26	Lake Independence, Loretto, Minn.	Rev. G. E. Stickney, Fergus Falls, Minn.
Missouri	June 16–22	Drury College, Springfield, Mo.	Dr. C. C. Burger, 6501 Wydown Blvd., St. Louis, Mo.
Montana	*July 9–18	Mimanagish, Boulder River, Mont.	Rev. T. McCamant, Ballantine, Mont.
Nebraska	June 8–14	Doane College, Crete, Nebr.; older young people.	Dr. C. G. Murphy, 410 Barkley Bldg., Lincoln, Nebr.
	June 26–July 2	Doane College, Crete, Nebr.; high school age.	Dr. Murphy.
New Hampshire	Aug. 4–10	Isles of Shoals, off Portsmouth, N. H.; older young people and adults.	Rev. D. N. Beach, 291 St. James Av., Springfield, Mass.
New Jersey (Middle Atlantic and Wash. y p)	June 26–July 2	Camp Northover, Bound Brook, N. J.	Rev. A. J. Buttrey, Park Ridge, N. J.

New York	June 22–30	Wells College, Aurora, N. Y.	Rev. H. J. Condit, 310 N. Geneva St., Ithaca, N. Y.
	July 13–22	Blair Academy, Blairstown, N. J.	Rev. A. M. Fairbank, 960 Sterling Pl., Brooklyn, N. Y.
North Carolina	*June 17–23	Elon College, Elon College, N. C.; young people and adults.	Rev. F. C. Lester, 505 S. Main St., Norfolk, Va.
	*June 18–26	King's Mt., N. C.; Negro south.	Rev. H. S. Barnwell, 250 Auburn Av., N. E., Atlanta, Ga.
North Dakota	June 25–July 3	Pilgrim Park, Bottineau, N. Dak.	Rev. A. C. Hacke, O'Neil Block, Fargo, N. Dak.
Ohio	*June 15–22	Defiance College, Defiance, Ohio; young people and adults.	Rev. W. G. Kerschner, Pleasant Hill, Ohio.
	*June 22–29	Defiance College, Defiance, Ohio; high school age.	Rev. A. H. Hook, 414 S. Plum St., Troy, Ohio.
	June 29–July 6	Marietta College, Marietta, Ohio.	Rev. W. N. James, 1928 Indianola, Columbus, Ohio.
	June 24–July 1	Linwood Park, Vermilion, Ohio.	Rev. E. W. Willcox, 6801 Maplewood Av., Sylvania, Ohio.
Oregon	July 15–22	Hillockburn, Ore.	Rev. L. E. White, 4027 N. Missouri Av., Portland, Ore.
Pennsylvania	*July 20–28	Lutherland, Pocono Pines, Pa.	Dr. John Lewis, 229 S. Main St., Scranton, Pa.
South Dakota	July 5–12	Lake Kampeska, near Watertown, S. Dak.	Dr. C. G. Murphy, 410 Barkley Bldg., Lincoln, Nebr.
	July 13–20	Placerville, S. Dak.	Dr. Murphy.
	July 22–29	Yankton College, Yankton, S. Dak.	Dr. Murphy.
Tennessee	June 17–23	Grandview, Tenn.	Dr. F. P. Ensminger, 1416 N. 23rd St., Birmingham, Ala.
Vermont	Aug. 28–Sept. 2	Camp Yu Ch'ing Green Mt. Camp, West Dummerston, Vt.	Miss Ruth Isabel Seabury, 14 Beacon St., Boston
Washington (West)	Aug. 26–Sept. 2	Seabeck, Wash.	Rev. Fred Grey, 6th & University Sts., Seattle, Wash.
Wisconsin	June 19–26	Northland College, Ashland, Wis.	Rev. T. R. Faville, 615 Beaver Bldg., Madison, Wis.
	June 26–July 3	Green Lake, Wis.	Rev. Faville.

Under Interdenominational Auspices

There are so many interdenominational and inter-agency conferences that it is impossible to list them all. A few here included are typical of the large number maintained by agencies of religious education or social relations or missionary education.

International Council Older Boys' and Girls' Camps (for further information write: Dr. P. R. Hayward, 203 N. Wabash Av., Chicago, Ill.).

*Geneva Glen, Colorado	*Lake Geneva, Wisconsin	*Winnipesaukee, New Hampshire
Girls' Camp: July 29–Aug. 10.	Girls' Camp: Aug. 5–17.	Girls' Camp: Aug. 5–17.
Boys' Camp: Aug. 12–24.	Boys' Camp: Aug. 19–31.	Boys' Camp: Aug. 19–31.

International Council Leadership Training Schools (for further information write: Dr. F. L. Knapp, 203 N. Wabash Av., Chicago, Ill.).

*School for Council Officers, Conference Point, Williams Bay, Wis., July 1–6; for older young people and adults.

*Leadership and Demonstration School, Geneva Point, Winnipesaukee, N. H., July 22–Aug. 3; for older young people and adults

*Northfield Conference of Religious Education, Northfield Seminary, East Northfield, Mass., July 15–26; dean: Dr. H. W. Gates, 14 Beacon St., Boston, Mass. For young people and adults.

Northfield Missionary Conference, Northfield Seminary, East Northfield, Mass., July 5–13; chairman: Mrs. Virgil B. Sease, Parlin, N. J. For women and girls.

*Vermont Summer School, Poultney, Vt.; last week of June; dean: Rev. Stanley Cummings, Bennington, Vt. For older young people and adults.

Institutes of International Relations (for further information, write: Rev. Hubert C. Herring, Council for Social Action, 287 4th Av., New York City).

Mid-West Institute of International Relations, Northwestern University, Evanston, Ill., June 24–July 5. For older young people and adults.

Duke Institute of International Relations, Duke University, Durham, N. C., June 10–21. For older young people and adults.

Heraldings

When India Shivers

From *The Indian Witness* of Lucknow: "Any one who has toured through the villages during the cold season knows how intense the suffering is and when the degree of cold is greater than usual the suffering is greatly increased. There are no provisions whatever for heating the ordinary Indian home. A little fire may be kept in an open brazier or the children in the home may huddle around the place where the food is cooked.

"For the most part the children and the older persons may be found seated around an open fire under some tree in the center of the village. The fire will be composed of sticks, leaves, and whatever other rubbish can be swept together. No great warmth is forthcoming. A few wisps of straw will occasionally be thrown upon the fire to bring it new life, but it does not last very long. Hovering around such open fires in the villages will be found little children with no clothing whatever except a small cotton cloth. Their teeth will be chattering and their whole bodies quivering with the cold.

Possibly they become somewhat benumbed to this sort of suffering but certainly it is impossible for such children to grow up strong and physically well equipped. Throughout Northern India during these days there are millions of such children and even many of the older persons are suffering acutely. It is little wonder that pneumonia and other complaints carry off great numbers during the winter months."

Blinking at Opportunity

Superintendent Claton S. Rice of Washington writes wistfully: "Last month we went over to Coulee City, a straggling town just outside the dam area. We are coöperating with Methodists, Baptists, and Presbyterians here. A Methodist pastor in Almira is handling it. It is the only church in the shack town of between 1500 and 2000 people. The life of the town will be short. Every evil seems to exist and mighty little that is good.

"Yet we met a few very choice people there. We visited the engineers' town down on the banks of the Columbia River where living conditions are decent. There are just a few families here, however. We then crossed the Columbia to Mason City, a well built little town which will house about the same number of people who are living in Coulee City. The houses are all of one type of construction, built by the contractors of the team. Rentals are excessively high in comparison to wages and I really don't know how the people are to do anything more than to obtain a bare existence on what they can earn there.

"The matter of a church at Mason City is still uncertain. There is just as large an opportunity here, I imagine, for the Home Missions Council, as there was down at Boulder Dam. But I fear the denominations here in the state will not rise to it. This project is an immense affair as a high dam is to be built and probably one hundred million dollars is to be spent. People will live here for six or seven years. I wish we were in a position to do more in the religious line. The Catholics are all set to erect their building in Mason City."

Promoting Peace Through the Christian College

"The College cannot function in world leadership unless there is world-consciousness on the campus. The World War which should have helped to produce such a consciousness induced a hateful and exclusive nationalism. Nevertheless there is a wholesome interest in world affairs among college students. There is no doubt but that a leadership in world affairs can be built.

"A Christian College can make a particularly valuable contribution in this field. In the first place it is free from state control and therefore political influences and is left free and unhampered in dealing with these problems. The Christian College can inculcate the Christian graces, namely: goodwill, human brotherhood, humility, a hunger for righteousness and peace, and a willingness to go a second mile. These Christian graces surely provide the proper condition for the training of a new type of world leaders."—From the findings of the Mid-West Regional Meeting at Grinnell.

Moved by the Movies

"*I compete with the movies.* This spring the movies came to Ballantine, putting on shows on Saturday and Sunday nights at the local hall. The first evening the movies showed in Ballantine we had a church attendance of six. In this situation all the Irish in my nature came to the fore and I determined not to close up. So I undertook a little advertising by postcards, newspaper stories, and in one case, handbills. I paid for this out of my own pocket, but it was an extravagance that gave me pleasure because, like all preachers, when I get a message pent up within me I am eager for someone to hear it. The attendance grew the first week to 15, the second to 38; it dropped the third week

to 19 but was back again to 37 for the fourth week. Some new people were attracted. A forum discussion at the close of each meeting excited some interest. The topics taken up were: 'God and Nature,' 'Religion and the Automobile,' 'Where Do You Get Your Ideas?' and 'The Next War.' I rather feel that more good was accomplished at these meetings than at our regular morning services on the alternate weeks, for the reason that more thought was promoted. There is some devilish (or Irish) satisfaction in the fact that the movies are now closed up for the summer, if not for a longer time." Thomas McCammant of Ballantine, Mont.

Book Chat

The Jew

The Jew cannot help being interesting; neither can he keep out of trouble! He is by nature intense; he approaches every situation with astonishing vim. Other peoples often find his enthusiasm irritating.

Religiously, the Jew is closer to us than the Roman Catholic. Our services of worship are similar, our moral enthusiasms identical. When conducting a religious census the writer found that a good way to get the conversation started was to inquire, "Are you a Catholic or a Protestant?" and the Jew would always claim the latter designation.

Here is a book published by the Missionary Education Movement (The Jew and the World Ferment. By Basil Mathews. Friendship Press. $1.50 cloth, paper, $.75) whose sole aim is to lead the reader into a better understanding of another religious group. Basil Mathews has done a good job. This is an interesting book on a fascinating theme.

J. R. S.

South Africa

The author, Ifor L. Evans, of *Native Policy in South Africa* (MacMillan), presents the results of his study of Native policy in the Union of South Africa, in the High Commission Territories (Basutoland, Bechuanaland, Swaziland), in Southern Rhodesia, and in the mandated territory of Southwest Africa. To the American Board his observation in the Union and in Southern Rhodesia is of special interest.

In the Union of South Africa different policies were followed in the four areas which came into the Union in 1910. In the Cape Province the goal was to make the Black man as much like the White man as possible; in Natal the official policy was to "maintain and strengthen the tribal system in the interests of the Colony"; while in the Boer-controlled Orange Free State and Transvaal little thought was given to Native policy.

In 1894 under Cecil Rhodes' leadership a measure was adopted which has profoundly influenced Native policy ever since. A district in the Ciskei was set apart for a thoroughgoing experiment in detribalization. This affected the system of land tenure and aimed also at giving the Natives a share in their local government through the Council System. This experiment, which proved very successful, has resulted in somewhat similar experiments in other areas of the Union. The Native Affairs Department was established to unify and administer Native policy for the Union as a whole.

The record of the years shows steady advance along several lines, notably in the increased interest on the part of Europeans in Native questions, the organization of the Joint Councils which exist in many towns, and the South Africa Institute of Race Relations.

On the other hand, there remain several critical unsolved problems, chief among them being the inequity in the distribution of land, the problem of the Native population in great urban areas, and the policy in Native Education. Prior to 1922 Native Education was recognized as a national obligation and was financed from general revenue. Since 1922 any expansion in Native education has been financed by revenue from Native sources or else by private charity. This limits the educational advancement of the poorest section of the population to the very limited financial resources of that group.

In Southern Rhodesia there seems to have been a more liberal Native policy, both in regard to land distribution and in education. Urban development is only beginning in Southern Rhodesia and it should be possible to avoid some of the problems which have arisen in the great cities of the Union.

M. E. E.

China

Lyon Sharman has done a real service in writing this well-documented life* of Sun Yat Sen, the man who more than any other individual was responsible for the Chinese Revolution of 1911–12. One who was in China from 1910 to 1929 reads it with a sense of reality, both as to its narration of events, and as to its appraisal of Sun's significance, his strength and his weakness. The time was ripe for

**Sun Yat Sen, His Life and Its Meaning, A Critical Biography* by Lyon Sharman. John Day, New York, 1934. $3.50.

just such a sympathetically critical biography, and while Mrs. Sharman has not had access to all the information essential to a definitive biography, it is doubtful whether succeeding generations will have richer material or whether even with the perspective of the years they will produce a more objective portrait of one whom myth and cult alike tend to paint in unnatural colors. It will well repay reading by anyone seeking to understand the China of today for which so many old things have passed away without making possible a new integration of national life and culture.

Writing about China is like reporting medical discoveries through medical journals. By the time the reports are in print, they are already out of date. This reviewer wonders whether the description of the cult and of cult tendencies can still be put in the present tense, or whether there have not been significant changes in the place of the cult in national life. The place of personal leadership in the Kuomintang which now gives control to an even smaller group than that suggested, seems also not to be sufficiently recognized. Probably both these points will be clearer after a personal visit to China. In the meantime, it gives an accurate picture up at least to the immediate past which can be recommended without reserve.

W. C. F.

Recent Publications

American Missionary Association

The Story of the Picture. Reprint of February MISSIONARY HERALD cover with story of Otho Norris Fraser and Trinity School, Athens, Ala. 2 pp.

Board of Ministerial Relief

The Pension Boards View with Satisfaction—the Year 1934. 4 pp.

Reports of the Congregational Pension Boards 1934. Including Annuity Fund.

Board of Ministerial Relief and Retirement Fund for Lay Workers. 30 pp.

Church Extension Boards

The Bible on Powder River. A Children's Day dramatization by Helen L. Willcox. 6 pp.

Children's Day Picture Leaflet. Boys and Girls of All Ages Bring Gifts to Extend the Ministries of the Church to Other Children Throughout Our Country. 4 pp.

The Earth is the Lord's. A service for Children's Day for the use of the congregation. 4 pp.

Council for Social Action

A Little Leaven. An interracial play by Elsie Lineweaver and Mary Reed. 15 pp. 15 cents.

Social Action. A magazine published twice a month. 10 cents per copy.

Within the Law. A case-study of the Insull utility empire. Published as March 15 issue of Social Action.

"My Heart is Broadened"*

By Daniel J. Fleming

A MISSIONARY is examining an old woman of seventy-three for baptism and admission to the church:

"Who is Jesus?"

"Jesus died for me."

"How did he die?"

"I don't know."

"Who were Jesus' disciples?"

"I don't remember. I can't read."

"Do you know the names of any of the books of the Bible?"

"When one can't read . . . "

"Where did Jesus live on earth?"

Silence.

The missionary stopped, discouraged. The deacons saw that the old woman had made a very poor showing.

"This old lady is one of our most faithful Christians," they said. "She always comes to our meetings, though she lives three miles away. She gives cheerfully what she can to every good cause. She used to have a terrible temper, but since she believed, she has become very kind-hearted and patient. Everybody knows about it."

The missionary looked at her. Seventy-three years old and she might be gone before he could come around next year. He decided to give her another trial.

"Who is God?"

"God is our heavenly Grandfather."

"Where is he?"

"Wherever I go, he is there."

"Can you talk to him?"

*This story is taken from Jesse R. Wilson's new book *Men and Women of Far Horizons* (paper $.60; cloth $1.00) which is published by the Friendship Press, New York, through whose courtesy we are allowed to reprint the article.

Her face brightened up with understanding: "Yes, I can."

"When do you talk to him?"

"Why, very often. When I am working in the fields, when I am making bread, when I feel sad, I talk to him and my heart is broadened." Her tongue was loosed. She was now on familiar ground. "I talk to him whenever I want to. Sometimes I have more to say and talk longer. Sometimes I have only one or two thoughts and talk shorter. Whatever I have in my heart, I say."

This, That and the Other

In the Dark of the Moon

The parson of "Building for God on Barren Creek" (page 201), before taking leave of the carpenters on that job, tried to date two of them up for another: building a cabin for a widow and five children in dire need in one of the other hollows.

"Did you ever build log-cabins, and would you like to tackle one over there?"

"Sure would. Especially if we could get some good logs that had been peeled during the first dark moon in September?"

"Bother the moon, what has that got to do with it?"

"It has everything to do with it. If we get them peeled during the first dark moon in September the worms won't get in 'em."

"Perhaps not," sheepishly and somewhat skeptically, "but suppose we got some dandy logs that might have been skinned during the first bright moon in November perhaps, and then given a good coat of creosote, would the worms get into them?"

"Maybe not," came the dogged East Tennessee answer. "But we'd better get some peeled during the *first dark moon in September* just the same."

"Oh, well-l-l!" sighed the parson and went about his business, not very sure that worms aren't easier to cope with than outworn ideas. But he has lived with mountain people long enough to know that all growth is painful and slow, and what difference does it make if only the deeds of Light are being done on Barren Creek, even if by the dark of the moon?

A Cover Reprinted

The picture of the Negro patriarch telling Uncle Remus stories to a small white child which appeared on the February cover of the HERALD has been reproduced, without lettering, and may be secured free of charge from The American Missionary Association, 287 Fourth Avenue, New York, or from the Boston and Chicago offices of the Commission on Missions.

Another Conference

March 17–20 inclusive, seven outstanding executive officers administering foreign missions in as many different denominations conferred with the ministers, laymen, laywomen, and students of Greater Boston "in complete freedom and frankness" regarding the conduct and outlook of foreign missions in the world today. The American Board representatives in the group were Secretaries Alden H. Clark and Hugh Vernon White.

All-day meetings were held: Sunday, for students, under the auspices of the Boston Student Christian Council, with discussion groups led by representative secretaries; Monday, with the Protestant ministers of Greater Boston; Tuesday, with leaders of women's missionary societies and with laymen of Greater Boston; Wednesday, with students of the various theological seminaries in the vicinity of Greater Boston.

The topics for questions and discussion were: The World Upheaval; Mexico's Will to Revolution; Birth Pangs of the New Idea; Conflict on the Congo; Facing Forward in the Philippines; The Miracle of Modern Turkey; Wei Chi—Danger and Opportunity in China; Partners in the World Mission; Demands of the New Day. It is our understanding that similar conferences will be held in large cities throughout the East and Middle West.

Children's Day and Powder River

The Children's Day dramatization published by the Sunday School Extension Society this year is not located in some indefinite place betwixt *Heaven and Earth* but in the Powder River Montana home missionary field which has been served with distinction by Max Webster since 1929. In addition to the dramatization a picture sheet has been prepared giving two pages of illustrations from this same area. Copies may be ordered from the Society at 287 Fourth Avenue. As usual the Children's Day offerings will be used to support Summer Student Service on the home mission fields of the West and South.

Working, Worrying, but Happy

One of the students at Talladega College, who has been given scholarship aid by the women of the Middle Atlantic Conference, expresses his gratitude in this fashion: "Perhaps you get a better understanding of how grateful I am if you can imagine the little financial problems that

have confronted me from the time I began my studying at Avery Institute, Charleston, S. C., in the fall of 1926 as a work student, completing my work there and then attempting to do the same here at Talladega. My family has always been too limited in means to aid me, even in securing clothing. Consequently, I have worked every moment work has been available.

"I do not wish you to get a completely dark picture of my situation, for it doesn't ever strike me as being even dismal. I enjoy working and attempting to solve the problems that came. The experiences which each of these has afforded me have been enriching. As I reflect, I would not wish my immediate situation otherwise. There is too much unlimited joy in being materially poor. Nevertheless, the going hasn't been very encouraging for the last two summers and as a result the problem solution has not been very effective. So when President Gallagher informed me of what you had done for me you can imagine how appreciative I was."

Dolls for Aruppukottai

were sent by friends in England and America, and the distribution of them was made the occasion of considerable festivity as described by **Miss Bertha K. Smith.** Five hundred little girls and boys with their teachers marched through the streets, waving banners, singing songs, all dressed up in their best. Miss Smith waited for them at her bungalow gate and was garlanded as the representative of the far-away donors, after Puliampatti School had sung a welcome song composed for the occasion. Each school played one of their pretty Indian games, a headmaster made a brief speech, and then the distribution began, each girl, as her name was read (the list had been made out in the order of regularity in attendance) choosing her own doll. To the boys—there were 126 of them—were given scrapbooks, boxes, and soap. To Karisakulam, seven miles away, a hundred dolls were sent.

The school children have grown morally, spiritually, and physically during the past year. They love their Scripture lessons, say their teachers, enjoy their Sunday School and C. E. Meetings. Their parents like to hear what they learn at school, and some parents learn the hymns so that they can join in the singing, and they read the children's New Testaments at home. A former pupil in the Puliampatti School was married two years ago. This year she returned to Aruppukottai with her husband, who went to the pastor and asked for baptism.

A Real D.D.

He is a Ditch Digger, was born in Greece, and lives and works in Salem, Massachusetts. He knows English only slightly. He has a boy eleven years old in the public schools of Salem. The boy came to his teacher the other day and said, "Miss Hazelton, my father wants to know if you can get him an Astronomy. He wants to read about the stars. He cannot read English yet, but if you can get him an Astronomy written in Greek, French, German, Italian, or Spanish, he can read it."

Little Crims and Their Homes

"Is it a good thing to let the children of criminals live with their parents? Does their influence for good outweigh their parents' influence for bad?" **Miss Oline Nicholson** of the Industrial Settlements (Criminal Tribes Settlements) is constantly asked these questions.

In answer she gives this incident, one of many such. One day she met two tiny children carrying to school a trayful of small articles and walking most carefully to keep from spilling them. She found that they had been learning in their Religious Education classes that God created the world and all the useful and lovely things in it. They had gone home, told the story and said they were going to make articles for the sand table representing God's various gifts. One little girl's mother had stopped her housework and her gossip with the neighbors and made out of mud little bowls of grain, little birds, and other things for the child. The other little one's uncle, after a ten-hour day in the mill had also made a number of such objects for the child.

Yenching College for Women

has 249 of the University's 800 students. It is particularly proud of the physical education work done in the beautiful Boyd Gymnasium, now for the first time under an all-Chinese staff. Miss Chen Yueh-mai, a graduate of the Department of Physical Education at Wellesley, is assisted by Miss Chang Yin-fen who has had special training at Ginling College. Miss Chen's enthusiasm has resulted in the formation of an Athletic Association among women students, which encourages sportsmanship, teamwork, and outdoor recreation.

Madame Chiang Kai Shek's brief visit to Peiping, coincided with a luncheon at Yenching for the alumnae of the seven Women's Colleges of America. She, a Wellesley graduate, won all hearts by her charm, informality, and sincerity, as she told of the New Life Movement she and General Chiang have launched as part of their reconstruction program.

Devolution at Tellipallai, Ceylon

The Ceylon Mission has decided to turn over to a Board of Management the work at Tellipallai for which the missionary, Arthur A. Ward, heretofore has been responsible. The Board consists of two efficient pastors, three English-educated teachers, and Mr. Ward. The responsibility for the work and the charge of the school was transferred to Mr. I. P. Thurairatnam,

B.Sc., who has been on the faculty of Jaffna College for some years and is a keen and efficient worker. Mr. Ward, now in the position of adviser, hopes soon to have the time for more work of the general sort, such as Church Council, various committees, and friendly contacts among the people.

The Missionary Givers Pay the Local Bills

At a recent Church Officer Visitation in Bound Brook, New Jersey, the church treasurer offered some interesting testimony: "Not only is it the people who give to missions who really carry the load of local support, but *they are the people who really pay their pledges!*"

A study made in the Woodsford Church of Portland, Maine, reveals the same fact. The average pledge of those who were giving to both current expenses and benevolences was $28.06 for the former, while those who gave only to current expenses averaged $13.85. That is, the average non-missionary giver was worth twenty-five cents a week to the church, while the missionary giver was good for quite a bit over fifty cents a week. The broader the conception people have of our Christian faith the more generously they support the local church.

Cessation of a National Disgrace

The central government in Japan, without even waiting for a vote by the national Diet, has announced the policy of a gradual cessation of the licensing of houses of prostitution. That was because so many prefectures have taken that action. And Miyazaki prefecture "led all the rest," voting against further licensure after a two-year campaign, whereas many others had required five. The first year the campaign was conducted from the house as headquarters of Rev. and Mrs. Charles Warren, and the work was largely done by them and their personal helper. The second year their house continued to be campaign headquarters, although they themselves were in Kyoto, on the staff of the Doshisha.

Have You a Spare Camera?

One of our home missionaries who is working in the highlands of Tennessee needs a camera with which to secure pictures of the exceedingly picturesque people among whom he works. Probably among our constituency there are many really good cameras which are lying idle for one reason or another. Is there not some one who would be glad to give or even loan a first-class photographic outfit to this man? If you are interested, write to John R. Scotford, 287 Fourth Ave, New York City, for further details.

Cave Churches in Fenchow Mountains

Nine churches in mountain villages were visited by **Rev. Harold S. Matthews** and an associate on a certain 25-day trip. The church in a mountain village is usually one cave room large enough for 35 or 40. When the audience was larger it met in the open court outdoors.

In one place the evangelists had showed the community how it could irrigate a vegetable garden with the water of a near-by stream that had not until then been used at all; so now the villagers have fresh vegetables in addition to their former diet of grain.

In another church they found new life springing up, due to the efforts of the young evangelist and wife, recently transferred there to reopen work after bandits had raided and soldiers had occupied the premises.

In the fourth church visited was found the healthiest and most varied program. There two young men with a special interest in children, had built up a "children's church" of 20 boys in their early teens who preside, read the Bible, and offer prayer at their meetings.

W. Knighton Bloom Remembered

During March a number of our Negro churches in the South observed the anniversary of the death of W. Knighton Bloom, secretary of missions for the Eastern Division of the Church Extension Boards. As Dr. Bloom had no direct responsibility for the Negro churches in his territory but was simply their friend, this is a significant tribute.

How the Boxes Were Opened in Torrington

From G. Homer Lane we have the following account of the opening of the Cent-a-Meal boxes in the Center Church of Torrington, Conn. "Before the service we placed several large serving trays on tables at the rear of the church. As people brought their boxes they were placed upon these trays and stacked up by the ushers.

"Just before the regular time for the offering the minister made from the pulpit a brief statement concerning the boxes and the idea and purpose of their use, emphasizing the importance of some constant reminder in the home of the church and its worldwide work, and the value of the boxes as an opportunity for tangible expression of gratitude, etc.

"The deacons then carried the trays down the center aisle onto the pulpit platform and stood there with their trays while the minister offered a prayer of thanksgiving and dedication of the gifts, after which the minister placed the trays upon the communion table and handed the deacons the regular offering plates for the morning offering."

Grant to the Hakuaikai Settlement

This social settlement founded and still directed by Miss Alice P. Adams was the only institution in the prefecture that received a grant from the Imperial Household Department during the past year. It was given three thousand yen.

Rural Life Sunday

May 26, the fifth Sunday after Easter, is the official date for the observance of Rural Life Sunday. This year the suggestion is made that at this time our city churches might well consider their debt to the country. Leaflets containing a message for the day and a program may be secured from the Home Missions Council at 105 East 22 St., New York City. Concerning the spiritual significance of the day Warren H. Wilson writes:

"The plough begins in February to tear the soil in the South. It is laid away in Canada in June. Between are the holy days of Christian penitence, the days of remembrance of the Passion and Crucifixion; days of the Resurrection, the triumphant beginnings of Christianity. The ploughman begins about the time Jesus set out for Jerusalem, and the first fruit is eaten, in our climate, about the time of Pentecost, when the Holy Spirit fell on the disciples."

Gifts for the Misses Kawai and Saito

Too late for our April number we learn that Miss Michi Kawai was given a New Year's gift of a thousand dollars for her school out of the offerings made in her behalf while speaking in this country. Two hundred and fifty dollars was also given Miss Yosko Saito, the charming Japanese soprano who accompanied Miss Kawai.

Miss Kawai gave this message to the many friends she left behind her in America:

"It is almost impossible for me to express my deep feeling of gratitude to you for the many kindnesses, sympathy, and hospitality given to me during my short stay in this wonderful country. You have given me great inspiration and courage to go on with much cheer in facing many difficulties along my path. Is it not beautiful that we can claim friendship in the name of our Lord? People here are kind to say that my coming has meant something to them, but I have received more than the little I have done. Because I have received so much I feel my responsibility and privilege of doing better in the future. Certainly this trip has been a great liberal education for me in many ways."

Self-Reliant People of Shansi

These hill people support themselves by hard and incessant labor. A district recently visited by **Miss Louise Meebold** of Fenchow was largely cotton growing country and almost every house had a spinning wheel worked by hand; the whirring of the wheel could be heard from long before dawn till late at night. Many women also weave and dye their own cloth, making the family garments and the family shoes of well-stitched cloth soles and cloth uppers. The women help with the farm work in busy seasons, and in addition, have special handicrafts, in one village using the "tie-and-dye" method of decorating their aprons; in another, weaving silk; in all districts embroidering by hand.

Shensi Churches

The situation in Shensi, China, is unofficially reported as critical. The Communists raid and kill and seem to have done nothing constructive. Families with any means escape to the larger cities where there are government soldiers to keep order. The Evangelistic Cabinet decided to close most of the smaller churches in North Shensi and assign their preachers to assist in the larger centers; some are doing intensive evangelistic work. The problem of supervising the churches remaining open in the Yulin district is a very serious one.

Where Hotels are Mission Minded

When Secretary Howell Davies registered in the hotel at Redfield, South Dakota, his eyes were gladdened by the sight of a Cent-a-Meal box sitting on the counter. On inquiry he found that when they were given out at the church the proprietor had taken one for his family and one for his guests, and that the latter had already been opened three times.

Federal Council and Mexico

The attitude of the Federal Council of the Churches of Christ in America with reference to the situation in Mexico is almost too well known to be expressed here. It was in strong opposition to Senator Borah's resolution which would set up a governmental inquiry into the religious situation in Mexico; the Federal Council taking the position that such an investigation by the American Government would be "an unwarranted interference with the internal affairs of another nation."

In addition, the Federal Council went on record as strongly supporting "religious liberty for all groups both in Mexico and in every other part of the world."

The text of its resolution was as follows:

"In the absence of sufficient authentic and unbiased information, we do not undertake at this time to pass judgment on various aspects of the controversy between the Mexican Government and the Church. On two points, however, our convictions are clear:

"1. We take a vigorous stand in support of religious liberty for all groups both in Mexico and in every other part of the world. We would be untrue to the genius and spirit of Protestantism were we to do otherwise. If the Mexican or any other government fails to recognize the right to full freedom for the worship of God and for religious teach-

ing, it will forfeit the respect of all who understand the indispensable place of religion in both personal and national life.

"2. We record our strong opposition to the resolution introduced into the United States Senate calling for an inquiry by the American Government into the religious controversy in Mexico. We would regard such action by our Government as an unwarranted interference in the internal affairs of another nation. We believe that it would have no value for the safeguarding of religious liberty and would jeopardize our friendly relations with Latin-American countries. Moreover, the proposed measure ignores the grave denials of religious liberty existing in other nations, which are equally subject to investigation."

Personals

Rev. Hatanaka

Rev. Hiroshi Hatanaka became Vice-President of Kobe College in February, a modest inaugural ceremony taking place on the 11th. He had been, formerly, for two years, Dean of the College Department, and later, for a similar period Chairman of the Board of Trustees, then pastor of the Osaka Church. He has therefore thorough knowledge of the institution, and also promotional ability and an international background. (He was known as "George Wainwright" during his years in Oberlin and Pittsburgh, having been adopted by Miss Mary Ellen Wainwright, missionary of the Board in Japan from 1887 to 1918.)

Miss Helen B. Calder, who retired in 1932 from active service as one of the Home Secretaries of the Board, sailed April 10 for China on a Danish freighter via the Panama Canal and Japan. She will reach Nanking in time for the Commencement of Ginling College where her sister, Mrs. Mathilda Calder Thurston, is working. After a summer in Kuling she will visit Foochow and North China, and in the summer of '36, if all goes well, she and Mrs. Thurston will return to America via Russia, Europe, and the British Isles.

Miss Calder's address in China will be Ginling College, Nanking, China. Letters, however, sent in care of the American Board, 14 Beacon Street, Boston, will always find her.

Miss Isabel Thurston of Worcester, Massachusetts, a very dear friend of Miss Calder's and sister-in-law of Mrs. Thurston, has sailed with Miss Calder for China.

Mrs. Tucker

Rev. and Mrs. Frank S. Tucker arrived April 18 from Sachikela, West Africa, where Mr. Tucker has been doing evangelistic work since his transfer from the East Africa Mission in 1931. Our readers will remember his "How A Missionary Grows" in the September HERALD. He is an alumnus of Massachusetts Agricultural College.

Mr. Phillips

Rev. Ray Edmund Phillips of South Africa, arrives in this country with his family April 25. A Carleton College and Yale School of Religion alumnus, he went out in 1918 to take charge of the social service work in Johannesburg, and has built up very many efficient activities there. He was American Board representative on the group headed by Merle Davis that recently made an industrial survey of South Africa. His book, *The Bantu Are Coming,* sets forth the racial, social, and religious problems of the region.

Rev. Kenneth Beam, formerly of the Japan Mission, is doing a fine piece of work in connection with the Juvenile Court and Probation Department of Los Angeles County in California. He is Divisional Director of Coördinating Councils, aiming to set up such a Council in every high school district of the county. Thirty such have been established and are helping to lower the rate of juvenile delinquency.

Margaret Bailey Speer is Acting-Dean of Yenching College for Women, Yenching University, Peiping, China in place of former Dean Ssu-tu, who resigned last year to go back to her former college, Nankai University, in Tientsin.

Rev. and Mrs. Charles Stanley Vaughan, for 42 and 40 years respectively missionaries of the American Board in India, became on March 12 officially emeritus missionaries of the Board. Rev. Charles Vaughan, a Canadian and an alumnus of McGill University, has had general oversight of the evangelistic and educational work of five sections in the Madura Mission, his field including 35 pastorate centers, with 342 village congregations. Dr. Harriet Parker, before her marriage in 1924, received the Kaiser-i-Hind medal, a decoration conferred by King George for distinguished service to India. She built up a small, poorly equipped hospital in Madura to a large modern institution, and treated some 12,000 patients annually. She established the Birds' Nest for neglected children, and the first little Bird is now a splendidly trained Indian doctor in the above hospital. She also founded the Dayapuram Leper Hospital in Manamadura.

Rev. Henry Sloane Coffin of Union Seminary in New York, recently traveling in the East, visited Beirut, Syria, in March, gave three addresses for the students of the University, with their climax in the Sunday morning service. He also addressed the students of the Near East School of Theology, one of the American Board's union schools.

Rev. Sidney L. Gulick, formerly, for twenty-six years, missionary of the American Board in Japan, author of numerous books on that country, one published this year—*Toward Understanding Japan*—, is the recipient of a special honor from the Emperor in the shape of the Third Order of the Meiji of the Sacred Treasure. It was bestowed last September, but he did not receive the decoration until January 16 on his return from four months spent in Honolulu with his sister, Mrs. F. E. Jewett, and his aunts, Julia and Annie, ninety years and a hundred and one.

Albert Allen Pixley, son of Rev. Stephen Pixley and brother of Martha Pixley, both missionaries of the Board in South Africa, died January 26 in California.

In Memoriam

Mrs. Thomas Snell Smith

Emily Maria Fairbank was a member of one of the greatest of missionary families. Her father, Samuel, was a remarkable man, and no less than six of his children have served with distinction in India: Mrs. Katie Fairbank Hume, Henry, Edward, Rose Fairbank Beals, and Mary Fairbank Evans, who have, together, given over two hundred years of missionary service of rare quality. Edward and Rose are still at work, and several of the third generation are also on the field.

There are certain common characteristics that have distinguished the Fairbanks. First of all, a deep love for India and her people; then, a downright sincerity and a wholehearted devotion to their many-sided service, coupled with a very humble estimate of their own significant part in it.

Emily Fairbank shared all these characteristics. She was born November 21, 1846, in Ahmednagar, India. Coming to America for education, she studied a year in Rockville Female Seminary and two years at Wisconsin Female College, afterward teaching school. She married Thomas Snell Smith on March 21, 1871, and in May they sailed for Ceylon.

There for twenty-seven years the two gave themselves to the work with singular devotion and marked efficiency. Everywhere interesting themselves in the training of youth, at one time managing over a hundred schools, they conducted the Teacher Training School in Tellipallai and started a very successful industrial school.

India was in a very real sense Mrs. Smith's home. She understood the people and liked their ways. This understanding sympathy she was able to transfer to the people of Ceylon, so that she served them as one of their own household.

She kept almost to the very end her interest in life and her flexibility of outlook. For thirty-five years she had survived her husband, who died at Easthampton in December, 1900. On March 23 she joined him.

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The Chronicle

FURLOUGHS AUTHORIZED

March 12. Rev. and Mrs. Bryan S. Stoffer of the Madura Mission, beginning immediately.

March 12. Miss Agnes A. Wood of the South Africa Mission, beginning in December, 1935.

March 12. Rev. and Mrs. Howard S. Galt of the North China Mission, beginning in the summer of 1935.

March 12. Dr. and Mrs. Charles L. Gillette of the Foochow Mission, beginning in the spring of 1935.

March 12. Miss Gertrude E. Merrill of the East Africa Mission, beginning in November, 1935.

March 12. Mrs. Lucius C. Porter of the North China Mission, for a six months' visit to America.

* * *

SAILED FOR THE FIELD

April 10. From New York, Miss Helen B. Calder and Miss Isabel S. Thurston for a year's visit to China.

* * *

ARRIVALS FROM THE FIELD

April 18. Due in New York, Rev. and Mrs. Frank S. Tucker and family, of Sachikela, West Africa.

April 25. Due in New York, Rev. and Mrs. Ray E. Phillips and family, of Johannesburg, South Africa.

* * *

BIRTHS

February 22. At Seoul, Korea, a daughter, Anne Tomoko, to Rev. and Mrs. William P. Woodard of the Japan Mission.

March 7. At ——, a daughter, Jeanne Louise, to Mr. and Mrs. Arthur A. Lewis, formerly of the South Africa Mission.

* * *

DEATHS

March 28. At Chicago, Illinois, Rev. Frank Lincoln Moore, D.D., Secretary of Missions for the Western Division of the Church Extension Boards.

April 14. At Newton, Mass., Mrs. Lucius H. Thayer, member of the Congregational Home Board of Directors.

An Economic Security Act
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Prayer Topics

Pray for Wyoming and the great West beloved by Frank Lincoln Moore: that it may produce leaders for our Church and State. (See pages 195, 196.)

Pray for John B. Gonzales, Judson Cross, Eric Thomsen and others who have large and exacting tasks in different fields of Homeland work. (Pages 223, 205, 201.)

Pray for Hugh Hubbard in China, for Chang Fu Liang and the "Keepers of the Back Door," and those associated with them in behalf of China's rural millions. (Pages 208, 203, 213.)

Pray for "Ohitika" and "Henry" and other veterans of the Board of Relief Family. (Page 211.)

Pray for a great ingathering from the use of the Cent-a-Meal boxes. (Page 225.)

Pray for the summer conferences (Page 227): That delegates of real leadership capacity may be sent; that the instructors may be masters of their subjects and inspiring teachers; that the conferences may be veritable instruments of God in the revivifying of our churches in this vitally important period of human life.

Pray for Rural Life Sunday, May 26 and for all country pastors and teachers. (Page 235.)

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Copies sold	12,832
Copies distributed free	337
Total	13,169

(Signed) HARVEY L. MEEKEN
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Subscribed to and sworn before me on this 26th day of March, 1935.

(Signed) FREDERICK A. GASKINS
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